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STATEMENT BY THE BRITISH PROVINCIAL MISSION BOARD.

INFORMATION is desired as to the financial situation created by the war, but at present it is not possible to say much. Communication between the Provincial Mission Board in England and the Mission Board in Herrnhut is very limited, both in extent and nature. At an early stage after the commencement of the war, intimation was conveyed to us that communication was still current between the Mission Board and the various fields, and that consequently intervention from this side was not necessary; but, from various items of correspondence which have since then reached England, it is evident that such communications must in many cases be very incomplete and ineffective. On the other hand, correspondence has been maintained by our Board with all the mission fields which have in the past been accustomed to receive or draw money on account of the General Mission Fund from England, and intimation has been conveyed to them that, out of the usual funds coming into the hands of the Provincial Mission Board on account of the General Mission Board, we hope to be able to continue all such

payments as have hitherto been customary; and further that beyond those requirements we should be glad to be advised of their needs. Response has been received in some cases to the effect that local sources of income in the mission fields would be utilised as much as possible, and that the Provincial Mission Board would be advised in due time if serious need arose. It goes without saying that the mission fields referred to above are such as are situated in British Colonies, or in the colonies of Neutral Countries, or in Independent States, such as Nicaragua. Direct correspondence with the fields in German East Africa and with Jerusalem is entirely stopped.

The foregoing practically covers all that can be said as to aiding the Missions in the matter of finance for the moment. Circumstances differ and the needs of each field differ, but all have consideration here in England as occasion arises.

As to the sources of income and the effect of existing circumstances thereon, these may be classed under three heads:

- (a) Income from the businesses established in some of the mission fields;
- (b) Other income from local sources;
- (c) Income from contributions at home.

Under the first heading (a), the businesses we have correspondence with are, we understand, all being continued, and are being carefully worked with the view of maintaining income as far as possible; but in some cases there must of necessity be a considerable falling off in provision of such income, owing to depression of trade.

Under (b) it can only be reported that the brethren in the various fields are nerving themselves for bad times, and our friends at home may be assured that all that can be done will be done to maintain income from local sources.

Under (c) there is the possibility that diminution of home contributions may be looked for; but the Provincial Mission Board is glad to say that it seems as if the falling off will not be as serious as might have been feared. Such falling off in England might arise from two causes:—

1. From circumstances directly attributable to a state of war, such as unemployment, diminution of income, and increased expenditure; though it should here be said that so far as evidences have reached the Provincial Mission Board this is more in expectation than in the showing; but it is early yet to judge. These causes may tell more as time goes on.

2. From a reluctance which has made itself apparent in several quarters to support what is considered a German Mission. This gives the Provincial Mission Board, which supervises Mission matters in England, the opportunity to repeat here what has been explained in cases where enquiry has been made, viz., that although the Moravian Church exists in three separate

Provinces, namely, in Germany—including congregations in other Continental countries—in Great Britain, and in the United States of America, as well as in Canada, the Foreign Mission work of the Church, regardless of whatever country it may be carried on in, is the work of all the above Provinces unitedly; consequently it is not a German but an International Mission. The Board of Management, which has its seat in Germany, might just as well, constitutionally, be located in London or anywhere else; its constitution is strictly international, in so far as it is made up of five members, "amongst whom the German, British, and American Provinces must each be represented by one member elected as such," and the other two have invariably been elected from men who have served in the mission fields. The President may be any one member of the Board; the management is not essentially German; and, consequently, the Provincial Mission Board in Great Britain has no hesitation in asking friends at this juncture to continue and, if possible, to increase their support of the Mission by reason of its international character as indicated above, each Province being jointly responsible with the others for the maintenance of the same.

In conclusion, it may be said that it is the policy of the Provincial Mission Board, and their hope, out of the funds which come into their hands for general Mission purposes, to assist in maintaining the work in the various mission fields other than those in German territory, which, as has already been stated, are now cut off from communication with Europe.

The foregoing in outline represents the present aim and purpose of the Provincial Mission Board in London, until the cessation of this unhappy war shall enable the work to be resumed on usual lines.

The Provincial Mission Board feels bound to create some plan, or objective, for its guidance and the support of the Missions, and the lines indicated above seem for the moment the only practicable way of dealing with the situation.

In the name of the Provincial Mission Board,

EVELYN R. HASSÉ,

President.



SURINAM.

THE TRAINING OF TEACHERS.

By Bishop J. Taylor Hamilton.

THAT the establishment and promotion of education is of fundamental importance in connection with the work of Christian Missions, is so axiomatic that it would seem needless to waste words in dwelling upon the reasons why it almost invariably engages the time and effort of missionary workers. The faculties of the individual must be properly developed as the basis of sound Christian social progress. Through Christian education a new type of Christian manhood must emerge. And as the mass become leavened by Christian training, a Christianised public opinion arises, that gradually transforms the people in question. The process may often be a slow one, but it grows in scope and in volume and in force like the steady sweep of the tides.

Such considerations hold good especially among a people once retarded by the evil influences of slavery like our Creole population of Surinam. Quite apart from the consideration of the danger from the counter-mission of a non-evangelical Church, there is therefore every reason why our missionaries are to-day seeking to make much of our Mission schools there, so that special consideration was given to the needs of the schools in the Conference of the Native Church, held last September in Paramaribo.

Our school-system in Surinam has already reached considerable proportions. More than three thousand scholars are being taught by one hundred and fifteen teachers. The annual budget demands an outlay of \$33,850 over £7,000). For school-houses must be kept in good repair, and provision must be made for transfers and new appointments of teachers, for their salaries and pensions, and for books and all manner of school-supplies. The Government makes a generous appropriation; but the financial problems involved are often very perplexing, in spite of generous help of friends in Holland, who for a number of years have contributed \$2,400 (£500) towards the support of the schools of our Mission in Surinam. In the management of these schools our Superintendent of Schools in Surinam, the Rev. L. Schütz, is specially assisted by an Educational Committee, which acts as a committee advisory to the Provincial Conference of the Mission, to which he is of course responsible for his administration. A chief member of this

committee is Mr. Jan Glaser, who entered the Mission service from our Zeist congregation to do educational work in Surinam, and brought with him much professional ability. He holds the highest class of teacher's diploma which is to be obtained in his homeland.

Possibly, even more perplexing than the difficulties of administration arising in connection with the finances of the schools, are those connected with the securing of an adequate staff of efficient and consecrated teachers, and their being placed to best advantage. Not all the teachers are persons who have been professionally trained and in consequence have passed State-examinations. In connection with the Newer Mission in the Bushland and among the Asiatics, it is possible to employ evangelists as teachers at a number of outposts. We can point with thankfulness to a number of decidedly efficient and loyal men who are deeply interested in their profession, and at the same time true exponents of what is good in our Church. The head-master of one of our schools in Paramaribo, Mr. Adolph Themen, has more than once declined tempting offers from the Government, whose School Inspector wished to secure his services for a Government school. And it was two teachers who, with one of the officers of the central congregation, soon after the outbreak of the war, started a movement among our membership in Paramaribo to secure, if possible, special contributions in this year of strain and stress for the support of the Mission among the Bush Negroes and that among the Asiatics in Surinam. But a sufficient supply of teachers is not forthcoming; still less of such who are members of our own Church and anxious to promote its best interests. When the writer of these lines visited Nieuw Nickérie, he well remembers to have been struck by a bright-eyed East Indian lad in the school who snapped out his answers to all manner of questions, eager to outstrip his companions. When the visitor afterwards asked young Willem Jagesar what he intended to become, the reply was given quick as a flash: "A teacher, sir!" And this Christian East Indian lad is at present being trained for this honourable profession. But not by any means do the majority of the gifted youth of Paramaribo set before them the school-master's desk as the goal in life. There is a decidedly greater inclination to become a machinist, or a salesman, or a book-keeper, or, if he belongs to a family blessed with some financial means, a physician. And still less is it possible for us to recruit as many candidates for positions in our schools as are needed from among the membership of our own Church. Our people living in the Districts have not the means, as a rule, to permit their sons to attend the Normal School in Paramaribo, in which the Government prepares candidates for the necessary examinations. And when the prescribed course has been completed, there are many inducements to enter the service of the schools of the Government rather than those of the Church—for instance, the prospect of a furlough in Holland after a certain

number of years, to say nothing of other advantages. Beyond all this, the Government schools recruit their teaching staff quite freely from among our teachers, for the Inspector of Schools is at the same time the head of the Government's educational system. He knows his material thoroughly, and of course seeks to promote the interests of the schools of the State, by giving calls to efficient teachers whose work he has watched in the service of the Church. So it comes that especially those teachers who have obtained certificates of a higher grade meet with the temptation to pass from our service to that of the State. And so it comes that our supply of teachers is not adequate.

At present our Church employs 69 teachers in Surinam who hold diplomas from the State. Of these, 35 are males and 34 females. Two hold the diploma of the highest class. Four have the second class diploma. Thirty-five have only the fourth—that is, the lowest. The remainder belong to teachers of the third rank. Among the male teachers the majority are members of our Church—31 out of 35. But of the 34 female teachers only three belong to our own; 31 are members of some other Church, chiefly Reformed or Lutheran. It is a requisite that the teachers must be members of some Protestant Church.

In the Autumn of 1912—the school-year in Surinam commences after the Autumn holidays—a “*Selecta*,” or preparatory school, was opened by our Mission in Paramaribo, where candidates of both sexes may prepare themselves for the entrance examination which admits to the Government Training School for Teachers. For it was felt that we must train our own teachers, and, in view of the circumstances of the majority of our members in Surinam, must make the financial conditions of this period of training as easy as possible. The course of instruction in this “*Selecta*” is a further continuation of what has been studied in the upper classes of the common schools. To enter, the pupils must have satisfactorily completed the course in one of these schools, and the instruction imparted aims to qualify for the entrance examination of the Normal School maintained by the State. This does not, however, exclude the admittance of other pupils who do not propose to become teachers. On the contrary, a welcome opportunity is offered to parents who wish to give their children a more complete education than that offered by the common schools, preparatory to technical training in some handicraft. Like the lower schools, the “*Selecta*” affords its instruction gratis to pupils of both sexes.

Experience had, however, taught that members of our Church who wished to educate their children to be teachers, in many cases could hardly afford to maintain them at home for the long period of study, still less to send them from home to the city and pay for their board and lodging when that home was at a distance. It would hardly be likely that teachers could be recruited from the congregations in the Districts, if no other provision were to be made than the founding and maintenance of the “*Selecta*.” Nor could any guarantee be given that

parents living in the city would not remove boys or girls before the course was completed, because unable to resist the temptation to avail themselves of the wages within reach of the latter with the additional partial education over and above that received by the masses. Therefore a Hostel was opened, or, perhaps, more strictly speaking, a boarding establishment, where candidates for the profession of teacher might have a home gratis, so as to attend the "Selecta" and then, later on, after having been admitted to the Normal School, enjoy the instruction given there. Each year the Provincial Conference now selects five promising lads, from the membership of the congregations in the Districts and in the city, who enjoy the benefits of the hostel gratis. They on their part must promise to be diligent in their use of their opportunities, to observe the regulations of the house, to conduct themselves well in every respect, and later, after obtaining the third grade teachers' certificate, to serve in our schools for a certain number of years. By this plan it is hoped that our Mission may gradually secure a sufficiently large staff of teachers, trained in the spirit of our Church, from whom we may expect a good *esprit de corps*, and a deeper regard for the aims of the Mission than could be expected from men and women who are not even members of our Church.

Two full years have now passed since this experiment was commenced. The results up to the present time have been decidedly satisfactory. In the Autumn of 1913, thirty-nine candidates sat for the entrance examination of the Normal School. Eleven did satisfactory work, and were admitted to be trained as teachers. Of these eleven, seven were from our "Selecta." In the Autumn of 1914 some nineteen candidates passed the entrance examination successfully, and of these eleven were from our "Selecta." The other successful candidates in 1914 had all been prepared in a Government school. True, in one respect our leaders in educational matters in Surinam found that they had calculated too hopefully. Whilst lads who had already enjoyed six to eight years in one of the schools in Paramaribo were able to pass the entrance examination for the Normal School after only one year in the "Selecta," one year appears to be too brief a period of special preparation for those who had hitherto known no other advantages than those afforded by a school on a plantation. For the latter schools are not so distinctly graded as those in the city, and have often but one teacher for the entire set of pupils, divided into different classes. Nor are the children in the Districts apt to be so fluent in the Dutch language as those of the city. Hence the course of instruction in the "Selecta" must be one of two years, and the entire plan involves more costs than was at first contemplated.

However, there is every reason to be satisfied with the results thus far attained. Not only have eighteen candidates presented by the "Selecta" successfully entered the Normal School, at least three of the inmates of the hostel have passed their first teachers' examination and are now studying to obtain the third

grade diploma. Two years of study in the Normal School intervene between the obtaining of the two diplomas. With Mr. Van der Geld, the former Director of the "Selecta," Mr. Jensen, a son of our Surinam minister by that name, who studied for his first-class diploma in Holland prior to his entering on the service of our schools in Surinam, and with this certificate of efficiency took charge of the "Selecta," in the early part of 1914, has therefore much reason to be encouraged, no less than Mr. L. Schütz and Mr. Glaser and the other members of the School Committee of the Province.

Of special importance is the hostel, under the management of Mr. and Mrs. Schütz, who have at present thirty-three young men in their charge. For some of these the parents are paying, and more might be obtained were there sufficient accommodation. Alterations were, indeed, made last year to the house in which the Superintendent of Schools is living, in order to better house them, the dining-room, the living, or study, room, and the sleeping-room being each and all enlarged, thanks to a part of the Jubilee gift received from Holland in the summer of 1913. But even now not too large space is at disposal for the purposes in view.

Mrs. Schütz interests herself no less than her husband for the welfare and success of the lads and young men. A weak point in connection with the average Creole of our Church in Surinam is said to be the knowledge and pronunciation of the Dutch language. Evening after evening, therefore, if a visitor should drop in for a short call at the home of the School-superintendent near the end of Dominé Street, and make his way to the front verandah of the second storey, he would find among the beautiful blossoms, the roses and vines, that give such a charm to the half out-of-doors life that is possible there in the evenings, a group of interested and busy young fellows, with Mrs. Schütz sitting in their midst. Mr. Schütz is busy in his office just below. Some of the young men are carving this or that, others are weaving baskets, others occupied with some other hobby—handwork of some kind. By turns one reads aloud from a Dutch book, whilst Mrs. Schütz makes corrections now and then, or puts questions to call forth thought and debate. Yes, it signifies a great deal that she is willing in this and in many other ways to devote herself to the interests of the hostel. It involves a great sacrifice of time and thought, and a corresponding sacrifice of purely family interests. But this sacrifice is of great value to the lads and young men. What an influence for their good has been won by a devotion of time and thought to their advancement in every way! Sunday evenings after service, for example, it is an understood thing that a group of these young men is admitted to the family circle. In the freedom of social intercourse they come to be individually well known. As the time passes, a marked difference can be noted in the manners and ways and point of view of those who are inmates of the hostel, as contrasted with their own former selves and

with comrades just admitted. And ever and again proofs are given that these advantages are appreciated. It is not only that thinking young men soon perceive that, for their future profession, habits of order and refinement are almost as important as is the knowledge to be acquired from their books. Signs of personal attachment to the heads of the hostel, who are not sparing themselves in any way to insure the success of their charges, have already been given in such a manner that there is every reason to also count on attachment to the Church that made the profession of teacher possible, when the days of tutelage shall be past and responsible positions enjoyed.

May the "Selecta" and the hostel prove all that its best friends could wish, and more than justify the outlay of means and effort which they cost. Let us hope that they will contribute their effective part, along with certain other arrangements of our Mission in Surinam, to the permanent Christianization and social uplift of the people at large.

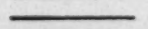
So satisfactory has been the outcome of the experiment connected with the hostel for male candidates for training that it would seem to be only a question of time and means, when a home for female candidates should be similarly founded. Certain it is that the figures furnished above tell very strikingly of the disproportion of women teachers who do not belong to our Church. Even though it may be the truest policy to educate male teachers rather than female, in view of the almost insuperable difficulties connected with the appointment of women to schools in the Districts, such a home, that would make it possible for gifted daughters of the native workers of our Church to attend the classes of the "Selecta," might prove a boon in many ways in relation to the advance of the people at large.



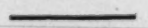
FOUR MONTHS IN SURINAM.



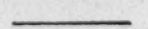
By the Rev. H. Weiss.



Translated by Bishop J. Taylor Hamilton, D.D.



PAST AND PRESENT.



IT was on the afternoon of March 17, 1914, that the *Prins Maurits* approached the lightship of Surinam. We had left Amsterdam on February 27, had reached Madeira on March 6, and were now about to finish the last stretch of our voyage.

On the horizon there lies a low strip of land, the northern coast of South America. A few miles in front of us the little lightship marks the mouth of the Surinam River. For several hours the green-blue of the sea has altered its colour: the great surface of the waters has turned a dirty brown. The rivers of the northern coast of South America have brought about this change, through the quantities of soil they bring down in solution.

Here we lie at anchor now in this muddy, yellow water and wait for the tide that will carry us over the bar and the mud-banks.

About 4 o'clock the *Prins Krederik* (? *Frederik*) *Hendrik* approaches, which had touched Haiti and Venezuela, and is now to pay Paramaribo a brief visit on the homeward voyage to Holland. For some days we have had connection with the *Hendrik* by means of the wireless. Now we receive the report that a revolution is expected in Haiti, and that the President in all probability will go the way of all coloured Presidents. Anchor is cast near us. But ours is the smaller ship, so the newcomer will have to wait longer before it will be safe to venture through the mud. The tide rises. Our anchor is weighed at a quarter before five. "Full speed ahead!" The screw pushes and shoves the ship through the dirty swell, thick as pea-soup. At times it seems as if we must stick fast. But no, we *must* drive through.

No Dutch captain has many good words to waste on Surinam and its people. And there are many reasons for the dislike for the land and its inhabitants, in part justifiable, in part unjust. At any rate, the entrance into the Surinam River has not increased the love of any seafaring man for Surinam.

We sail close by the little lightship on the larboard side of which may be read in large letters: "Surinam River." The coast becomes more distinct. There on the right bank of the river, where the Commewyne unites with the Surinam, lies the formerly effective Fort Amsterdam. Since the missionary stationed at the Mission near by has used its empty shells to make borders for his flower beds, one has ceased to regard New Amsterdam as a "Fort."

We steam up the Surinam. The last rays of the sun stream through the foliage of the left bank. Here and there the lights of the plantations on both banks gleam across the water. It is not the first time that I am voyaging up this river. But then, sixteen years ago, it was different from now. Then the sun was shining brightly over river and forest. Then I was not alone. That smiling morning the missionary and his young wife sailed in to make their experiences of a new world. The director of the Mission School, our esteemed Brother Kluge, had often said to us who were his scholars that Mission service is difficult, and that it demands self-denial of every kind; but in that hour I had forgotten all such sayings. Then I had my own missionary ideals; since then I have given up some of them. Not the

utterances of experienced missionaries—no, the realities of life and my own experiences have caused me to correct my dreams and plans for the future in one or another respect. But I have never found it possible to say to a young missionary couple about to start for the field how difficult their calling will prove to be. Let the young man and his young wife enjoy their happy outlook undisturbed by any forebodings. And if any young persons *may* enjoy their ideals, who have a better right than our young missionary couples? Even to-day I recall with unsullied pleasure that first trip up the Surinam. Gay-plumaged, tropical birds wing their flight and swerve aloft at the approach of our boat. Then, sixteen years ago, the tones of bells sounded across the water, the first greeting to the young missionary couple, the greeting of the bells of our Clevia church. Yes, so it was then. But between that then and to-day lie sixteen years. That is a short time, or a long time, just as you choose to consider it. The ground where the mission-station Clevia once stood has been washed away by the greedy waters. And much else beside has disappeared in the sixteen years. The Surinam of to-day is no longer the Surinam of then.

On the left bank of the river the lights of Paramaribo appear. The city lets its light shine! Who dares to say that progress is not being made in Surinam? In place of petroleum, gas and electricity!

Many of the Brethren and Sisters have come to welcome me. And again I am impelled to make a comparison between the past and the present. Never shall I forget my welcome by the missionary workers sixteen years ago and the impression it made on me. It took place in the common dining-hall of that day, which, divided into two rooms, now serves as the office of the Warden of the Mission and as a packing room for the despatch of goods to the stations in the Districts. The pale, sickly forms of the Brethren and Sisters of that day made a deep impression on me. That was the "parade of corpses" in February, 1898. How different the reception on board the *Prins Maurits*. The general condition of health has materially improved. I have sought for the reasons for the improvement and have found the following:—

1. For a number of years entrance on Mission service is granted only to those who have been declared fit for the tropics after a strict medical examination. Formerly Sisters were not required to submit to an examination by a physician before being definitely called to Mission service.

2. Up to the turn of the century an ascetic tendency made itself felt among our Surinam missionaries. It was by no means only economy which caused the missionary families to compel themselves to do without everything that was not absolutely necessary; but there was the idea that everything "new" must be opposed and that the severest simplicity must be maintained. This Spartan-like simplicity was carried over to the arrangements of the dwellings, and under it the health of the mission-

aries suffered. In former decades many lives were sacrificed to this false asceticism. By affirming this I am casting a slur on no one. To-day the demands of hygiene are taken into account more than formerly, and this with reference alike to housing and clothing and food.

3. Up to the turn of the century attempts were constantly renewed to man the stations in the Bushland with Europeans. Now native-born workers hold these posts.

4. Whereas formerly the missionary tried to hold out as long as possible in Surinam, the Mission Board of to-day considers it very important that a year of furlough in Europe shall follow every ten years in the tropics. The second furlough follows upon eight years of service.

5. Medical assistance in Paramaribo has greatly improved in recent years. Surinam is no longer the land of death, as it formerly was.

When I laid my head on my pillow that first night in Surinam after many years, my thoughts went back to my dear ones in Zeist. The crickets sang their slumber-song just as they formerly did; Nature has remained the same here, just as the aim of the Mission remains the same. Past and Present will remain the same, as long as people of the Moravian household of faith carry on Mission work—"to win souls for the Lamb." All around me the quiet of the night. There passes before my spirit a vision of the conflicts and of the history of the conquests of the Mission of the Moravian Church in this land. Once upon a time—it was in the year 1735—there came three unpretentious Brethren to spy out the land. To-day, peoples from the East and the West, among whom the Spirit of God is manifesting His power. Then, night everywhere; now, the day-dawn of a new era!

"FOTO" ("The Town").

When one has an old, yellow book rebound, one therewith pays testimony to one's estimate of its value. Such a book in new binding lies on my desk. It bears the title: "Foto, Ein Besuch in Paramaribo." (A Visit to Paramaribo.) Its writer, the literary authority on our Missions, H. G. Schneider, went home during my visit in Paramaribo, and is now in the City with the streets of gold, where the peace of God prevails unbroken and eternally, where there are no more conflicts, no more tears. He won a name as a Mission-writer far beyond the limits of his German fatherland. Of all his literary productions, his "Foto," which lies before me in its Dutch translation, was probably the most important. In it Schneider serves us as a guide through the capital of Surinam, the only town in the land, and when we wander with him through its streets and permit him to chat with us about the veriest details of all that is to be seen in Paramaribo, when he speaks about the people, the churches, the Mission, one fancies that he must have lived

and laboured in Surinam for at least twenty years, whereas as a matter of fact he was never in the land. His "Foto" was written in the year 1893. Since then much has changed; but time that changes all has not deprived his book of its value. "Foto" will always possess value as a Mission story. The book should be familiar to every missionary who goes out to Surinam. Only he who has wandered with Schneider through the Paramaribo of 1893 can comprehend the mighty advance of the Mission during the past twenty years.

Now, it is not my purpose to undertake a new edition of this book, to adapt it to the present; such a task must remain for a more skilful pen. I only wish roughly to sketch a little of the Paramaribo of to-day, and its missionary activity, that may give an impression of the town and its missionaries of the present.

"Mi de go na Foto!" (I am going to the town) says the Bush-negro of the distant primeval forest, who has felled the giant tree-trunks which he unites into rafts and so brings down the rivers to furnish highly valued building material.

"Mi de go na Foto" you may hear hundreds of times in the Bushland, in the Districts, at the little stations of the railway, in the gold-fields, and on the river-steamers.

"Foto" is the mighty magnet that draws everything to itself. Of the 100,000 persons who are estimated to people the Colony of Surinam, between 35,000 and 40,000 live in Paramaribo. This alone is sufficient to explain the fact that Paramaribo is also the centre of missionary life and activity in Surinam. No other mission-field of ours has just such a central point. Cape Town is not that for South Africa which Paramaribo is for our work here. Paramaribo is *Foto*, is *the* town.

I shall abstain from imitating Schneider and trying to describe the situation of our missionary quarters in detail. I would only note sufficient to give a general understanding of the situation.

Since the separation of the businesses of the Mission from the spiritual work, it is, in fact, scarcely possible to speak of a missionary quarter in the strict sense, as one formerly could regard the block of houses between Steenbakkery, Maagden, and Dominee Streets. The Mission firm has taken possession of the site where the old, plain mission-houses stood beside the large church on Steenbakkerey Street. The missionaries, who used to live beside and over each other in the olden time, are now scattered through the town. Ever and again I shall have to mention in addition to the large church the South-side and the North-side churches. Each of the churches in the city has its pastor's house. It will serve the best purpose if I simply ask the reader to accompany me, and so learn to know the Brethren and their work.

I am living in one of the houses belonging to the Mission on Maagden Street. It contains two dwellings and is meant for missionaries who are passing through the town. From my balcony (I am occupying the second story) I can observe the motley life on the street below. From the balcony on the

opposite side of the house I can see into the dwelling of the minister in charge of the large church, and into the church itself, which is immediately beyond. Alongside of my dwelling is that of the Warden, at the corner of Maagden and Steenbakkerey Streets.

Br. Schmiedecke, the Warden of the Surinam Mission, is in his office, busy closing the accounts of the year to send them to the Mission Board at Herrnhut. It is well that he has received a qualified assistant in Br. Neub, who was for a number of years employed in similar work in our Unyamwesi Mission in German East Africa. It would be quite impossible for him to get through the huge mass of work without assistance.

What is not expected of the Warden of the Mission in Paramaribo! Every missionary in the Town and in the Districts turns to the Warden with his financial cares. The budget for the individual station goes through his hands, and even though there is a committee to scrutinize and approve the budget before it is finally adopted, he is in the last resort the one responsible.

It is expected that the Warden should see after the buildings in the Bushland. Indeed, he should be on the go almost all the year, in order to convince himself of the necessity of the financial assistance that is requested. To-day a missionary stationed in the Bushland six days' distance from Paramaribo writes that a supply of provisions that was sent has not arrived at its destination. The missionary stationed at a plantation in one of the Districts writes that the budget as proposed may look well on paper, and that the non-approval of this and that on the part of the committee may be in the interests of economy, but that in this way the station will gradually be ruined. The roof of the church has holes in it, it must be repaired. It will never do, that Brethren in the Town make reductions in the budget in an arbitrary manner. Whilst the Warden is reading this letter there is a call at the telephone. A message comes from Domburg that the presence of the Warden is obligatory there. But there comes on the heels of this a message that a missionary, who is at the Upper Commewyne, has been taken ill with fever and must come to the Town; he asks for a lodging. The Warden must be at the disposal of everybody, and yet he can suit the wishes of but few.

With the comparatively small sum of money that is granted him by the Mission Board he must administer very economically. Hence the general idea that he is very stingy—a severe master. But when one spends an hour with him, and obtains an insight into his tasks and his books, one gains the impression that his strategic talent is to be admired.

"Our Brethren have a difficult task," says Br. Schmiedecke. "Look, for example, at Br. Lehmann the minister of the South-side church. He and his people must themselves see to the building of their church. It stands there, a fine building, that cost fl.21,000 (£1,750). Now there rests on it a debt of fl.7,000 (£583). Naturally, as Warden, I have had to lend the money.

You may well understand, that I am deeply interested in the debt being removed as soon as possible." "But, my good Brother, whence is the money to come?" "Perhaps you know," is the reply, and he gives me a sidelong look. I understand this look. Indeed, since these months in Surinam I understand a good deal more than I formerly understood. These debts on church-buildings which the congregations must carry year after year work depressingly on congregations and missionaries. One ought to help the puny Native Church over this mountain of difficulty!

Not only the congregations in the City but also those in the Districts have their financial cares, and, since the general mission treasury allows the Older Mission in Surinam only fl.7,000 (£583) a year, the Warden often finds it difficult to be just over against all the demands that are made upon him. Nevertheless, the fact that, apart from the income from the Mission firm, C. Kerston and Co., the grants of the Government for churches and schools, and the contributions of the members themselves, the coloured congregations in Surinam do not need more than fl.7,000 a year from the general mission treasury is a proof of the careful administration of the Provincial Board.

Br. Schmiedecke tells me that he is often in great perplexity, not only on account of the needs of the individual congregations, but also on account of those of the undertakings for which the Surinam Mission Province as such must make provision, belonging as they do to the Home Mission work of the Province, and being wholly under its control. There is the school-system, with its incessant problems. Had not the Association at the Hague in recent years energetically supported the schools, we should not have known what to do in this connection. "Kleinwelka," where the children of our native workers live who are stationed in the interior, where there are no schools, and the Children's Home at Sharon, the Home for neglected children, are also in need of help. To these comes now, in addition, the long-planned centralization of the City Mission work, which has become more than ever a necessity owing to the aggressiveness of Rome. And Bethesda should not be forgotten. Even though a special committee has the financial care of this last undertaking, we are not relieved of the moral obligation to co-operate, quite apart from the work that falls to the Warden in his capacity of treasurer of this committee.

The Mission Board maintains the financial responsibility for the Mission among the Bush-negroes, but has given the watchword: "Economize as much as possible!" The same holds good of the Mission among the British East Indians and the Javanese. Just this work is evangelistic work in the fullest sense, but the lack of the necessary financial means has rendered it impossible to press it as it should be pressed.

The Mission in the Bushland, which we have been carrying on since 1763, cannot spread in the desirable way, because the necessary financial support is lacking. Nor is it different with

the Mission among the Javanese. The capital sum which was to have been a pre-requisite to the commencement of this work has not yet been accumulated. Br. Bielke is the only missionary for the thousands of Javanese in Surinam. A second thoroughly prepared European missionary is absolutely needed. Two missionaries are at work among the British East Indians—far too few for the twenty thousand East Indians who live scattered throughout the Colony!

I have spoken with the Warden often and long. It did him good to talk himself out; but, if any reader imagines from the foregoing that he is a discouraged workman, it would be a great mistake. Financial cares have not smothered his faith; material difficulties have not been able to darken his view of the future. He also knows the bright side of missionary life; he is not only the son of a missionary, but is himself a missionary with all his heart. We shall frequently meet him, but must for to-day say goodbye to him. The telephone calls. Br. Voullaire wishes to speak with Br. Weiss. But I must tell you one thing, good reader. Do you know from what country our Warden hails? In this war-time nationality unfortunately plays a great rôle, though in this case none of the parties to the present strife needs to fear any utterance from his mouth. The Warden is as international as is the missionary work itself. The land of his birth is a neutral land, and though I am no authority in political matters, I believe that I may take it for granted that the land where his cradle once was rocked will not be drawn into the present world-strife. It was—Greenland!

At the Home of the Superintendent.

Adjoining the Primary School, the large building at the corner of Dominee and Steenbakkery Streets, opposite to the main office of the Mission firm, C. Kersten and Co., stands a house belonging to the missionary organization. In its upper story is the dwelling of the Superintendent of the Mission in Surinam. A broad balcony surrounds the neat frame building. There is nothing to distinguish the home of the Superintendent from that of other missionaries, unless, indeed, this, that it is smaller than some. Living-room, bed-room, kitchen, and bath-room—that is all. No, not quite all. Just as all the financial matters of the Province centre in the Office of the Warden, so too in the study of the Superintendent all the threads of the actual missionary work are gathered together. Here is the centre of the Mission activity.

Do you know where this study is? High up, where you would look for the garret, just beneath the roof. Have you climbed the last steep flight of steps, you stand in the glowing heat of the garret floor. In one corner of the actual garret you are smilingly greeted by those green chests which every young missionary took with him in the olden days as his future furniture. In them he packed his possessions, in order later to turn them to

use as kitchen cupboards. At the right hand of the upper landing of this flight of steps is a plain, wooden door, with a name-plate, R. Vouillaire.

Here, beneath the roof, he has arranged his study, with the most primitive furniture, as missionaries are accustomed to do. Our Br. Vouillaire is a "Bishop of the Moravian Church, an officer of the Order of Oranje Nassau, Superintendent of the Surinam Mission Province, President of the Provincial Conference of the Mission," and I might perhaps fill a page with his other titles and offices, if I did not thereby run the risk of losing favour with him. Our Church has never laid stress on titles; and if it is now beginning to be somewhat otherwise in Europe—with which I have no fault to find—in Surinam the title of Superintendent, current in other mission-fields, has not yet become the fashion. He is and remains simply our "Brother Vouillaire," and he himself does not wish it to be otherwise.

Up in his garret-study he sits at work. What an extensive field of operations he has to administer, how many-sided is his work, how difficult and at the same time how responsible! He carries on the official correspondence with the Mission workers in the City and throughout the Colony. His duty it is to correspond for the Provincial Conference with the Mission Board in Herrnhut. He is his own secretary. If anywhere there is a need to fill a pulpit, he must step into the breach. The congregations in the Bushland and in the Districts should be annually visited by him. He is the responsible man over against the officials of the Government—a sort of missionary consul, as our Dutch Brethren would say. Most of the literary productions concerning Surinam that find their way into the German and Dutch missionary publications have their origin in this little room. Many a sleepless night is given him by the task of finding the men for the stations in the Districts and in the Bushland. And this is not difficult to understand, when one bears in mind how widely ramified the sphere of work is. The Missions of the Moravian Church in Surinam number 31 chief stations, 25 out-stations, and 33 preaching-places. Twenty-seven ordained and 16 unordained European men are in active service here, and 40 wives of missionaries and 7 deaconesses. There are 8 ordained native workers and 10 unordained assistants who have had theological training. Beyond them is a corps of 52 men licensed to hold services and 160 male and 160 female "helpers." In themselves these figures are decidedly expressive; but they weigh doubly heavy when we remember that Surinam is a tropical land, and that the climate, even if it is not in and of itself a dangerous one, exercises a harmful influence on the missionary who labours for an unbroken number of years here. A single case of illness among the ranks of the missionaries makes a gap that cannot as a matter of course be filled at once. If in addition there is a lack of reserve workers in Europe, or, as has already taken place in this time of war, missionaries who are on furlough

in Europe are not able to return to their posts at the proper time, the administration of the Mission Province is hampered. Besides, it is a fact that year by year higher demands are being made on the intellectual and physical capacity of the workers. Once Br. Voullaire half lamented: "If possible, one should have a technically trained 'specialist' for every post."

Not every brother is suited to every position. In connection with the making of every appointment, if possible, the suitability of the missionary's wife must also be taken into consideration, for not every missionary's wife suits to every post.

We must also take into consideration the fact that the number of the missionaries, for financial reasons, is so small that it is just sufficient under normal circumstances; but normal circumstances are a rarity in this most abnormal of all lands. It is therefore no wonder that Br. Voullaire is often in great perplexity.

In the course of the years, however, our Surinam Superintendent has acquired a sort of routine in connection with his office. The man who—it may also be said—finds his chief recreation in music, and who has learnt to get rid of many a sinking of his spirit at the piano, no longer permits himself to be easily upset. That, indeed, a far higher source of power is the real source of strength, is a truth which our Br. Voullaire knows well from his own experience. Who is a man? He who can pray and who trusts in God!

The Theological College.

He who would wander through scenes of missionary activity in Paramaribo should not pass by the Theological College, in Heeren Street, inattentively. This college was opened on Nov. 3, 1902. Br. T. Müller, who has been appointed its director, had received a thorough grounding in the Dutch language, and had attended several German universities and also several German and Dutch Mission Colleges. He still occupies this position. At the time of my visit three students were being prepared for the ministry by him.

Br. Müller's sphere of work is one that demands all his energies, and his efforts have been crowned with success. He alone can fully understand what a marked step in advance the employment of native theologically educated men really is who knows how difficult, yea, almost impossible, it is for Europeans to do missionary work in the Bushland. Furthermore, quite a number of District congregations would be without a minister, in view of the scanty supply of European missionaries, if these posts could not be occupied by native Brethren.

The thanks of all friends of Surinam are due to Br. Müller for having held out in his work since 1902, and for the thoroughness of the training which he has given the native ministers with whom he has furnished the Province, in this manner rendering possible the realization of some of the far-reaching plans of the Mission Board. The course of instruction is preceded by work

in the Preparatory School, last in charge of Br. Clausen, but at present not in operation.*

And what has been reached by this work? We note here, too, the work of the Evangelists' School, in charge of Br. P. Hellström.† At present there are 8 ordained native ministers, 9 assistant ministers, 10 evangelists, 5 assistant evangelists, and 4 assistant workers in the service. As we travel through the land we shall make the acquaintance of some of them.

In connection with the work of Br. Müller, Br. Voullaire says: "We may affirm that the results thus far have been encouraging. Much efficient and faithful work has been accomplished by our native Brethren."

It was most satisfactory whilst on my wanderings through Surinam to observe with what affection the former scholars of the Theological School are filled for their teacher. In none of their homes was the photograph of Br. Müller missing.

It would be in the interests of the efficiency of the native ministers if Br. Müller could visit them from time to time at their posts, in order to convince himself how they are putting into practice what they learned under him.‡

The People of Paramaribo.

The population of Paramaribo has changed, so far as its component parts are concerned. True, the coloured element still dominates, but it is far more interspersed with all sorts of foreign races than it was twenty years ago.

"Foto" is the great South American racial hotel! The number of Chinese immigrants has materially increased, and descendants of mixed marriages between coloured people and Chinese are not rare. As in the United States of North America, the Chinese constitute a menace to the life of the masses. They have as a matter of course brought their opium-pipes with them, and their enjoyment of opium and the excesses connected with it are not without influence on the coloured people. Furthermore, the genius of the Chinese for trading has made them the most dangerous competitors of those of the coloured people who turn their attention to trade. There is scarcely a street corner in Paramaribo where a Chinese has not hung up his sign, and where he does not offer fish and rice and sugar and all manner of articles for sale.

* The last course of this Preparatory School was completed on September 23rd, 1913. Three students, after passing their examination, were then admitted to the Theological College proper.

† This School completed its course on Oct. 1st, 1913, four of its scholars passing an examination and thereupon receiving appointments with missionaries.

‡ Friends of the Surinam Mission might render very acceptable help by contributing to the costs of the Theological College, which are borne by the Central Mission Treasury. They amounted to 4007 guilders (£333) in 1913. Thus this undertaking is making for the advance of this Mission towards self-development, self-support, and at present the Mission Board is burdened with financial cares.

An immigration of coloured people from the British West Indies has also made itself apparent. Coloured folk from Barbados and from Demerara come to Paramaribo, in order to seek their fortunes in the gold-fields and in the camps where wild rubber-trees are tapped. After weeks of absence they return to Paramaribo, where their sole aim seems to be to get rid of the money they have laboriously earned in the quickest possible manner. The most repulsive scenes then transpire in the streets and, as I myself have seen, under the very eyes of the police. During the evening the moving picture shows offer all sorts of inducements to entice the people. Paramaribo with its five moving-picture shows is no longer the "Foto" described by Schneider. This wonderful invention, the moving-picture, is becoming an ever-increasing danger for the healthy development of the people. If it has been shown by statistics that even in Europe the craze for the moving-picture shows has decidedly increased the number of greater and lesser crimes, this holds good unfortunately to a greater degree of the populace of Surinam.

At least one evening in the week must be spent at the "show," and if one has no money it must be stolen. The cases of theft have increased terribly in the past few years. And what sort of plays are presented to the Surinam public! The "movies" are the best means to undermine the authority of the white race. Theft, murder, immorality—crowning productions on such evenings of "recreation"—are all represented to the credit of the Europeans. "Now we know," says the coloured man, "Now we know what you Europeans are in your own country; you are far worse than we are." In course of time contempt begins to mingle with the suspicion with which the coloured man regards the white man. And to this is added dissatisfaction with the Government. This is continually receiving fresh nourishment through certain representatives of the press, in the service of a party which is carrying on a campaign against the Governor and the higher colonial officials. Every attempt of the Governor to promote the cultivation of the soil by peasant proprietors is placed in a bad light by this part of the press.

There is constant complaint about impoverishment, and about the retrogression of the people, whilst nothing of this is to be noted in the Town. The opposite is the case. If one goes to the Palm Garden on great holidays, one has opportunity to admire the Surinam ladies in their Parisian gowns. One does not gain the impression that the state of affairs is so wretched, and that the times are so bad.

It may be comprehended that the life of the members of our congregations is in many instances different to what it was formerly, and that the rubber industry has enticed many of our members in the Town and in the Districts from the well-ordered life of the family. Family life, which the coloured people were not permitted to enjoy in the old days of slavery, is furthered neither by the gold-fields nor by the rubber industry. Weeks or even

months at a time the men are absent, and since among them are many who never think of sending their earnings, or at least a part of the same, to the wife and children, there is much distress in many families.

The care of souls is a very different matter in Paramaribo from what it was twenty years ago. I believe that I am right in saying that, in general, the members of the congregations do not come to their missionary; he must go to them. The old patriarchal relationship between the missionary and his people no longer exists in the Town congregations. The young missionary can no longer reckon on being respected, merely on the ground of his being a missionary. He must win a place in the hearts of the people by his work among them.

These are dark pictures which I am sketching; but they would be incomplete, if I did not also add that there are a large number of families where real family life, and true, earnest, Christian conduct are to be met with. Our coloured population is in a state of development, and this development is taking place in an atmosphere that is not very favourable to it.

Among the foreign influences that work harmfully on our people, one must reckon the steady increase of strangers from British India and Java. The Javanese who come to Surinam are of a very low moral type. And everyone who knows the coloured man knows how susceptible he is to that sort of influence.

Nor are the religious views of the East Indians without influence on the people of Surinam. Is this to be wondered at? One can at best wonder that in a seaport like Paramaribo, where so many races come together, so much Christian life is to be found among our coloured people. An aggressive advance against the heathenism that is pressing in from outside is one of the foremost tasks that our Mission Board has to face. But for this it should be able to count on the financial support of the friends of Missions! The Mission work among the East Indians and Javanese must be carried on, not only to do good to these people, but from a recognition of the fact that, if it were not undertaken, our coloured people would be in danger of being carried along with the stream.

The reader will regard this as a very sad testimonial for our coloured congregations. Since 1911 these congregations have been raised to the status of a People's Church, and yet they are not in a position to ward off the intrusion of heathenism! Do our Christians in Paramaribo really present so poor an appearance? Ought not their Christianity to be a danger to the heathenism that is being introduced, and not the reverse?

Friends of Missions, unfortunately, often forget that we have to do with a people who were slaves fifty years ago.

The Mission Firm, C. Kersten and Co.

The general manager of the mission-business in Surinam, Br. Siegfried Beck, has published a pamphlet on the economic

and social activities of this firm which constitutes a valuable contribution to our missionary literature on Surinam. I deem it my agreeable duty to recommend this booklet to all my readers

Though it does not lie within my purpose to busy myself with this theme in detail, it would not be well to keep silence in respect to this part of the missionary activity. The direct missionary activity and the Mission business have developed side by side. God's favour has manifestly rested on this department of the work. The modest business undertakings which were commenced in Paramaribo in the year 1754, served at first towards the support of the Mission among the Indians in Berbice, in that the missionaries, after the example of the Apostle Paul, earned their own bread with their own hands. But in the course of time the Mission work proper grew to such an extent that the preacher of the Gospel needed to give himself wholly to the proclaiming of his message and the cure and care of souls. On the other hand the business undertakings so prospered by the blessing of God that they demanded trained business management. Thus a separation of the spiritual and the business interests became not only desirable but also a duty. To-day both departments exist alongside of each other, under separate management, but closely related to each other and co-operating with each other in the furtherance of the same cause.

A few brief notes as to the extent of the business. The firm has the following undertakings in the Town of Paramaribo: the dry goods store, the hardware store, with its filial, the grocery, the book-store, with its filial, the bakery, with its filial, and two places where milk is sold, the building department, a branch store in Saramacca Street, and the main office. In addition the firm has filials in Totness and in Groningen, and an agency in Nickérie. Four plantations are the property of the firm: Beekhuizen, Sarah and Leasowes, La Ressource, and Bergendal.

On the first of January, 1914, there were in the service of the firm: 18 Europeans in permanent service and 17 under contract, and 296 natives—a total of 331.

Up to the time of the separation of the business from the Mission work in its narrowest sense, the social services aimed at by the former consisted principally in its competition with unscrupulous business methods of some existing undertakings, the Mission business aiming at integrity and thorough reliability. The chief object was to achieve profits for the support of the Mission.

Now, in addition to the last-named purpose, the business seeks the economic and social elevation of the populace as a definitely recognized object. The firm has not only taken upon itself the obligation to turn over 50,000 guilders (£4,166) to the treasury of the Mission Province, that is, of the "Old Mission" in Surinam, but it also seeks in every way to support the church work by its activity along philanthropic and social lines.

The firm owns 13 houses, which are being paid for by employees in instalments, in such a way that these become their own homes

by a series of easy payments. The firm has organised a system of insurance against illness and old age for its employees. It gives support to all that is undertaken for the advancement of the young people. It worked with the church department of the Mission for the founding of the Home for Children in Sharon. I propose later on to describe my visit to this institution.

It is of great value to our missionaries that, among not only the heads of the different departments of the business undertakings but also the young men who are employed by the firm under contract, men are constantly found who take a deep personal interest in the direct missionary work, and are willing not only to personally give their time and services to the City Mission work and the Young People's Associations and the Sunday-schools, but also to conduct religious services in case of need—for instance, the brethren stationed at Totness and in Leasowes. The wives of the business men also assist, as managers of the Young Women's Associations or as active workers in the Sewing Societies.

The two divisions of the Mission are thus working hand in hand and side by side, though constituting independent bodies, each concerned in the upbuilding of the native Christian Church.

(To be Continued).

NORTH AMERICAN INDIAN MISSION

(California).

REPORT OF THE POTRERO INDIAN MISSION FOR 1914.

THE history of this Mission for the past year varies little from that of preceding years. In fact, it might almost be written in the one short sentence: "Sticking to the well-known methods of Gospel teaching and of Christian work, facing difficulties, and proving God's faithfulness through them all." Indian Mission work seems to present peculiar difficulties. For instance, there is very little *esprit de corps*, very little enthusiasm, and no public spirit to help sustain the work. Absolute individualism seems to rule amongst the Indians. As a whole they are clannish, and unity of purpose towards the good seems to be impossible. The missionary stands as the friend and helper of *all*, irrespective of

factional lines, but so many little things occur to revive tribal and factional differences that the Indians themselves seem unable to forget these barriers. And to a people whose habit of thought seems to be: "If you are my friend you will stand by me, no matter how much in the wrong I am, and if you say I am wrong and my enemy is right, it simply proves you to be no friend of mine," the idea of right and wrong in the abstract is a hard one to grasp. To hold such a congregation together is no light task. Factional differences are an absolute hindrance to congregational growth. If there is a better way to meet such a situation than to *stick to the work in spite of difficulties*, preaching the grace of God, and love, love, LOVE towards all men, we would be glad to know what it is. And yet, sometimes, beneath this discouraging exterior, we have found greater spiritual and moral gains than we had thought possible.

In material things our members have shown considerable progress, evidenced by better homes, well cared for orchards, and improved stock. Shortly before Christmas one of our younger couples completed a neat, well-built four-roomed cottage, all paid for by the results of their own labour. To encourage them, and as an incentive to others to do likewise, we gave them a house-warming. Refreshments were served, various gifts in the way of furnishings and decorations were presented, and a generally social evening enjoyed.

No progress has been made, however, by the Government towards allotment of lands to the Indians in severalty. Should this tangled problem once be satisfactorily solved, and the Indians be given personal title to their fruit ranches, much more progress may be expected.

In June we completed the 25th year of this Mission's history, and in gratitude for the countless mercies and the many blessings received we would raise our Ebenezer: "Hitherto hath the Lord helped us." We are also thankful to be able to record the fact that our anxieties regarding title to our Mission property have come to an end, the U.S. Government having granted us patents both to the Mission tract here at the Potrero and also at Martinez. From the document giving the legal side of the question of our receiving patents, I quote the following:—

"The superintendent has reported that the Morongo (Potrero) tract is now worth probably \$200.00 an acre, but that originally it was not more valuable than any other tract in that vicinity. Its cultivation and improvement have been without expense to the tribe, and furnish illustration of what may be accomplished by wise and persistent effort in the development of the Reservation's agricultural resources."

The original value of this tract, like that of surrounding lands, did not exceed \$25.00 per acre, exclusive of water rights.

Here is an expression of appreciation by the Government of one line of our missionary activity during the past quarter of a century, and an enterprise in which the Church, to say the least, is not financially the loser.

Last May a physical affliction, which had been causing me trouble for years, reached its climax, and, all remedies having failed, I found the doctor's oft repeated assertion correct that an operation could not be avoided. Brn. Delbo and Stavely kindly supplied the pulpit while I was in the hospital, the Indians volunteered to attend to my work in orchard and field, and, though still compelled to leave the heavier manual labour to my willing sons, under the blessing of our merciful God, I am in better health than for years.

I have kept up the Sunday afternoon work amongst our white neighbours at Cabazon. Spiritually it has been both encouraging and uplifting to us to come in contact with these Christians of our own race, and the work has also resulted in blessing to these people, who otherwise would have gone without Gospel ministration.

During the past year our local Government Day-school has been closed, and the Indian children are taken each day to the public school at Banning, the object being to throw the Indian children into close contact with white children. Unfortunately, however, segregation of alien races in the public schools of California is the order of the day, and the object to be attained by sending our Indian boys and girls to Banning is lost by their being placed in a separate school along with Mexican children, from whom they can receive little if any uplifting influence. Those of our Indian children who have been sent to the Government boarding-school at Riverside, are making splendid progress in every way. In order to hold their allegiance to our Moravian Missions I visit them once a month and instruct them in the Catechism.

Sincerely yours,

WM. H. WEINLAND.



WEST INDIES (Jamaica).

IN MEMORIAM.

The Late Mr. Russell, of Fairfield.

One of the most prominent Laymen in our Church in Jamaica.



AFTER some months of increasing feebleness, and, at last, of painful illness, bravely borne, Mr. Isaac Russell departed this life early on the morning of October 20th. The funeral took place on the evening of the same day; and, although there had been heavy and long

continued rain that afternoon, there was a large attendance, not a few having come from a considerable distance to pay their last respects to a man whom they loved and esteemed.

A very long life was granted to Mr. Russell, and it was by God's grace a useful Christian life. He was born in the parish of Manchester, and in the neighbourhood of Fairfield, about ninety-four years ago. As his mother died shortly after his birth, he was brought up by the late Mrs. Powell, of the property of Fairfield Mountain. To this good woman he owed a great deal, for the careful training and the start in life which she gave him; and he never ceased to cherish for her and her descendants a grateful love. By dint of industry, thrift, and good business ability, he became in the course of years, under God's blessing, the owner of considerable property. For a number of years he efficiently represented this district in the Parochial Board; and it is said that our former Governor, Sir Sidney Olivier, would have offered him the commission of a Justice of the Peace, had not Mr. Russell's advanced age made it impracticable. It is not surprising that he enjoyed the regard and the high respect of all classes of the community. He was an honourable man, faithful and upright in his dealings, whose word was as good as his bond; a man of strong character, not afraid of the face of man; and gifted with good sense and sound judgment. The late Sir John Peter Grant, when Governor of Jamaica, called on him at Lincoln one day, conversed with him at some length, and afterwards sent his photograph with the invitation to visit him in Kingston.

Mr. Russell's kindness of heart was great. Many a one in need found in him a friend. After his only son had died in England in the prime of life, it gave him and his wife pleasure to make a home for other lads, one by one, at Cottage Pen; and those of them who survive, and have profited by their care and upbringing, feel the debt of gratitude which they owe to Father and Mother Russell.

His connection with our Moravian Church and our Fairfield congregation dates back to the year 1842, when he enlisted as a candidate. For sixty-seven years, since 1847, he was a communicant in good standing in our Church, and for many, many years a valued member of our Board of Helpers and Committee. What help and counsel he gave at the time when the present Fairfield Church was being built, now more than forty years ago! How readily his support in every good work could be counted upon, throughout all these years! How often he represented our congregation at the General Conferences of our Church!

A little more than two years ago he was called upon to bid the last earthly farewell to his beloved partner, with whom he had enjoyed a happy married life of more than fifty years. He felt that parting very keenly; and now he has joined her in the Better Land. It was on April 17th that he met with us for the

last time at our Helpers' Meeting. "Keep us, O Lord, in everlasting fellowship with the Church triumphant, and let us rest together in Thy presence from our labours."

A. WESTPHAL, Bishop.



WEST HIMALAYA.



REPORT OF THE LEH ORPHANS FOR THE YEAR 1914.

STANDZIN. In the hope that ultimately he might get a stipend for medical study from the British Medical Training Fund, we have sent this boy down to Kashmir, in order that he may there in the school of the C.M.S. be prepared for further studies. We were enabled to do this, because we received from Dr. De Filippi, who was up here last year with a big scientific expedition, some money for this purpose in acknowledgment of little services I was able to do for him. When I went on inland furlough last summer I took the boy with us, and we got to like him even more than before during the time he was with us on the journey and there in Kashmir till he could be handed over to the Rev. Biscoe. This gentleman has been very kind to him, and to us too. He took the boy on very favourable terms, we paying only his clothes bill, whilst Mr. Biscoe would try to find him board and tuition—this agreement to last till we had funds enough to enable us to pay for him in full. Our Orphan Fund is, I am sorry to say, not in a position to bear such costs yet. We do not get much from other sources for that fund besides what you are enabled to send us from the Leh Special Fund, and that has to provide for the other orphans too.

Jigmed is *not* an orphan, for both his parents are alive and belong to our congregation; but as regards the care of him in spiritual matters he is *nearly* an orphan, for his parents show very little zeal in that respect. So we decided to place him with our orphans in order to be able to teach him. One of his elder brothers, I believe, I have never seen either in a school or in our church. *Jigmed* is a slow boy, but seems to like being

cared for by us, and we hope, if the parents let him stop with us long enough, that he will become influenced for good here.

Kultsum. This girl will give us some trouble yet, I believe. She comes from the beggar caste. In some respects she is a very bright and quite a nice girl, but absolute carelessness seems to be inbred in her. That makes it rather difficult to instil into her the habit of cleanliness, which comes next to godliness, and sometimes even before it. During our absence Miss Moore has given herself much trouble in that respect, but the girl is not yet anything like what we would like her to be.

Hedar comes from the same stock, and is perhaps even a little worse, because he has the habit of sometimes stealing, and lying too. He was in the care of our station servant up to the beginning of June; since then we have placed him with the others under the special care of the missionary, as he seemed old enough for that. Do not be surprised at the clothes bill for these children. Neglect in the matter of even the most necessary clothing is inborn in these little beggars.

In the case of *Tseringma* we have at last something good once more to report. This little boy, who stays with his oldest sister but is financed by the Orphan Fund, seemed to be nothing more than a helpless idiot; but he is not that. Owing perhaps mostly to the medical treatment of Dr. Hieber, and to great pains bestowed upon him by the kind schoolmistress of our Kindergarten class, Miss Birtill, he has now learned to talk, and seems to be a boy of whom we can entertain good hopes for the future. He cannot be called a bright boy yet, but he is on the way to it. Anyhow, we may hope that he will be a gain to humanity by and by, which one could scarcely say of him three years ago. And we sometimes even call him the future bishop of our Church in Ladak, because he has something very dignified in his manner! Perhaps he can be taught to do service in and for the Kingdom of God, even if he should not attain to a bishop's seat.

Puntsog has grown to independence now, earning his livelihood as a tailor; but you will be interested to learn that we have not been disappointed in him. He has become quite a smart and intelligent boy. He accompanied Dr. Francke and Mr. Körber down to Srinagar as their servant, and wanted very much to go on to India to learn his trade more perfectly. But we thought that he was not quite firm enough for such a step, either in health or in finances. We hope to make a real self-supporting man out of him yet and one who will do credit to our congregation, like his half-brother, who was one of our orphans too.

Martha is the sister of Standzin and Tseringma. She is quite a nice girl in many ways, and has done her work as house-keeper for the others, and as cook for the orphans, the lepers, and the inpatients of the hospital quite faithfully; but I am sorry to say that last summer she had to be excluded from the Holy Communion for having yielded to the temptations of the

flesh, and she tries to cover her fall by lying. She is paid for her work, and pays us back for her keep, but we still feel ourselves responsible for her, especially as she is not able to stand like a Christian girl should.

In the hope that even in these troublesome times you will be able to help us in caring for these orphans,

I remain,

Yours very sincerely,

F. E. PETER.



AUSTRALIA (North Queensland).



VISIT TO THE ABORIGINAL MISSION STATIONS.



By the Rev. J. A. Crockett.



THE Queensland Government is very keenly interested in the Aborigines scattered in large numbers through the State, and is earnestly endeavouring to make their lot easier and brighter.

Recognising that the touch of the white man upon them has not, on the whole, been for good, it is now trying to shield them from that touch. It has set apart large areas and land in different parts of the State as Aboriginal Reserves, and is endeavouring to prevail upon the natives to reside on them. A superintendent is appointed for each Reserve, and no white man is allowed to enter the Reserve for trading or other purposes without his consent. Everything pertaining to the blacks comes under the purview of the Home Secretary. The Hon. J. G. Appel fills that position at present. He is a big-hearted, humane man, and in order that he may be thoroughly conversant with the needs and conditions of the Aborigines has made periodical visits to these Reserves. It was my privilege as a member of the Board of Missions of the Presbyterian Church to be his guest on a visit just completed. Other members of the party were the Under-Secretary of the Home Department, Mr. Gall; the Chief Protector of Aborigines, Mr. Bleakley; Messrs. Allan and Mackintosh, members of Parliament; Mr. Davidson, General Traffic Manager of the Railways; Mr. T. Mulcahy, head messenger of the Home Department; and the wives of a number of these gentlemen. We left Brisbane for Rockhampton by train on Sunday evening, April 26th. Arrived there Monday afternoon. The Government steamer *Otter* was there to meet us. She is a

200-ton boat with a beam of 20 ft., and is a good seaworthy craft. The trip to Townsville was just on the rough side, but was a good breaking in for the party.

On Sunday, May 17th, at mid-day, we reached Thursday Island, the land of pearls. A more mixed and motley population it would be hard to find anywhere. Intensely interesting is this place, and one could write much about it, but our objective was the Mission Stations. From Thursday Island we steamed due north to Mulgrave Island, from which, on a clear day, the shores of New Guinea are visible. Our object in going there was to visit a Mission Station called Badu, controlled by the London Missionary Society. The natives of this Island are mostly Papuans, and are vastly superior to the Australian Aboriginal. The School is a credit to Mrs. Zahl, the teacher. The work is quite equal to that of our State Schools. Never in my life have I heard action songs as well rendered.

At Badu Mr. and Mrs. Allan, Mr. Bleakley, and I transhipped to the *Metbidir*, a 30-ton sailing craft fitted with an auxiliary oil engine, and turned southwards to the Gulf of Carpentaria, while the remainder of the party in the *Otter* continued their trip around the islands of the Torres Straits. We were to visit Mapoon, Weipa, and Aurukun, mission-stations of the Presbyterian (*cum* Moravian—Ed.) Church on the Western shore of the Cape York Peninsula.

Passing down the Gulf we made a brief call at Mapoon, 100 miles south of Thursday Island, to enlist the services of Mr. Hey, the missionary there, as pilot. Our captain had never been further down the coast, and was anxious to have the assistance of one who knows it. In addition to Mr. Hey we took from Mapoon two black "boys" to strengthen our crew, and the mission motor launch, the *Namaleta*. Sixty miles south of Mapoon is the Embley River, a magnificent stream a mile wide at its mouth, and with 30 ft. of water in its main channel. As we entered an alligator was taking a sun bath on the sand, but did not wait to give us a very close inspection. Perhaps he knew we carried a rifle and that our captain was a "dead" shot. Twenty-four miles from the ocean we anchored in 12 ft. of water and took to the *Namaleta*. One of the Mapoon black "boys" drove the engine, the other took the helm. We went up the river another seventeen miles to the landing stage of Weipa. At one spot there are a couple of reefs dangerous to navigation. They are about 50 yards apart, and are marked by poles projecting about 2 ft. out of the water. Those poles are in the line of the river, and the course runs between them at an acute angle. The Weipa Mission Station is a mile away from the river, and in thickly timbered country. We were within two hundred yards of it before our approach was observed, but instantly cries resounded through the settlement and the natives were seen gathering from all quarters. Mr. and Mrs. Brown are the missionaries in charge, with Mr. and Mrs. Holmes as assistants. They gave us a warm welcome.

There were about 150 natives at the station. The work here is two-fold. Instruction is given in spiritual and secular things, and also in the industrial arts. We found fifty-three children in the school that afternoon, not a few of them half-castes. They sang some action and other songs and hymns for us, very sweetly and well, and then we tested their knowledge in arithmetic, reading, geography, and writing. They certainly would not disgrace themselves if put alongside our State School scholars.

The village in which the blacks live who were grown to manhood and womanhood before the Mission was instituted was next visited. The force of ingrained habits and customs was much in evidence—in spite of earnest efforts to get them to conform to better and healthier conditions. Most of them seem to prefer the old ways, and this is true not only of these “myalls” at Weipa, but of them elsewhere. The most effective work has been done amongst the young. A number of married couples occupy homes in another part of the settlement, and are encouraged to cultivate little plots. The boys’ and girls’ dormitories, the kitchen and other buildings we found to be clean and wholesome in every particular, while the food supplied was tasty and nourishing.

It was nine o’clock at night when we left, and we were escorted to the river-side by the whole population. As our little launch swung out from the landing stage there floated out on the still night air the words of a song sung with exquisite sweetness and feeling:

“God be with you till we meet again,
’Neath His wings securely hide you,
Daily manna still provide you,
God be with you till we meet again.”

One black “boy” drove the engine, the other stood gazing out over the bonnet of the launch to see the course, and steered with his foot. His keen vision enabled him to pick out the poles marking the reefs when the rest of us could see nothing but the dark water, and we swept between them and past the sunken dangers as though it were broad day.

By the next afternoon we were forty miles further down the coast, and at the mouth of the Archer River, on whose banks the youngest of our mission-stations, “Aurukun,” is situated. Like the Embley, the Archer is a fine stream nearly a mile wide at its mouth. In an hour and a-half we were at the landing stage, and soon after at the Mission Station.

Like Weipa it is set in the bush. The half-caste element was not in evidence here. The missionary in charge, Mr. Richter, was away on furlough. We were greeted and welcomed by the assistants, Mr. and Mrs. Owen and Mrs. Paull. Near the station is a large fresh-water lagoon fringed with wondrously fertile soil. There we found rich crops of maize, cassava, peanuts, pineapples, and sweet potatoes growing.

From an industrial point of view the place should have a bright future, as the soil is vastly better than anything to be found at any of the other stations. At the time of our visit there were just under a hundred natives at the station. They come and go here very frequently. After a month or two spent at the Mission the old nomadic instinct seems to assert itself, and they go off for a "walk about" in the bush. This has made the work difficult, and not a little disheartening. Twenty-eight children were in school, twenty-two of them girls. The usual examination was held, and though they were not as advanced as at Weipa they give promise for the future.

We could find nothing to cavil at in the buildings and general surroundings of the place, and left it with the conviction that the young people growing up will be miles ahead of their parents in every particular. Coming out of the river we caught a man who had illegally recruited some "boys" from Mapoon and Weipa, and so got face to face with one of the curses of the situation. There are not wanting in that quarter unprincipled men to whom law is nothing, and the good of the black men even less, who are ever ready to take advantage of the missionary's absence to prey upon those under his charge. The "boys" come back not better but worse for having been under the influence of these men.

We got back to Mapoon a little after midday on Sunday, May 24th, and while at lunch were serenaded by a choir of children with a song, "Welcome Home." As they sang the parts, it was delightful. These people have a wondrous gift for music, and dearly love singing. Not in any of our churches have I heard hymns sung so sweetly and expressively as I did at Mapoon. This station affords a magnificent illustration of what can be done with the Aboriginal. The Minister and others rejoined us here, and the examination of the school was conducted by him. At its close he warmly congratulated the teacher, Mrs. Ward, and assured her that he had never seen finer work done in any school by European children. ["I have no hesitation in saying," stated the Home Secretary, "that education here is of such excellent character that I doubt if any State school in Queensland can equal it. Both in writing and oral work I never saw the like. A noticeable feature among island and mainland natives is excellent part singing. They have an aptitude for it. So good was it that wherever we went there was always a request to hear singing."—Ed.]

Difficult sums in arithmetic were worked without a mistake. Their reading showed clearness of enunciation and full understanding of the punctuation marks. At spelling they proved themselves adepts, and their knowledge of geography would put most boys and girls of their age to shame. We found the whole establishment to be a model of neatness.

As a young man Mr. Hey had a practical training in agriculture, and on every hand we saw evidences of it. Cereals of various sorts and plants have been experimented with, and tested,

and now he is in the happy position of being able to give to his people expert advice. It has been his policy to give the natives a share in all the property and so make them feel an interest in the place. At Mapoon and at the outstation four miles distant there are upwards of ten thousand cocoanut trees growing. Each tree when it comes into bearing has a capital value of £2 10s. The plantations are being steadily added to year by year, so the place must have a prosperous future.

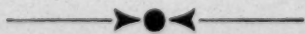
As the young people marry they are settled at the out-station. A comfortable cottage is erected for them, and they are given five acres to begin with, which they can extend as much as they like. At present there are seventeen families living there. They grow maize, cassava, sweet potatoes, pumpkins, pine-apples, bananas, and other vegetables. They have the option of either selling them at the Mission or taking them to Thursday Island. If they sell to the Mission they are paid in groceries, clothing, and tools, which are given them at cost price.

In the off-season they go down the coast fishing for bêche-de-mer. We found them a thoroughly happy, contented people. They are making a comfortable living, and bid fair to become valuable citizens.

At a meeting held in the church prior to our departure the Minister publicly thanked Mr. Hey in the name of the Government for the valuable work he was doing, not only for the natives but for the State, and said he was convinced that here at least the very best was being done for the Aborigines that could be done.

I went north with no great love for the white Australian policy. I have returned a firm believer in it, and yet with the conviction that some day the problem of the mixed races is going to be a big one for us. Scattered through those northern areas are scores and scores of half-castes of varied nationalities. As they grow up they marry and inter-marry, and they are going to increase. I was informed on good authority that the birth-rate amongst them is at the rate of $31\frac{1}{2}$ per thousand. If we project ourselves into the future we can see what that means. If we are wise enough to take time by the forelock and train them as they are now being trained in the Presbyterian (cum Moravian—F.D.) Missions, there is every hope that by the time their numbers are large enough to be menacing they will have become valuable members of the community, with ideals not less high than those of their white brethren. At our peril we dare not neglect them.

—From the *Presbyterian Messenger*.



EDITORIAL NOTES.

WRITING from St. John's on November 16th concerning the final voyage up and down the Coast of Labrador, Captain Jackson says: "I think this has been the roughest journey I have yet made in the *Harmony* to and from the Coast. The run north to Hebron took us ten days—we usually take five. We had three heavy gales in one week, and, although the ship was lightly loaded, she was swept continually by heavy seas, which flooded the decks, washed away the bulwarks on the port side, and did other damage about the decks. Some of the cargo got wet, too. A leak she had sprung greatly increased, so that at times our pumps could only just keep the ship free of water."

The only passenger on the voyage to St. John's was Miss Walmsley, who for a year had been helping to hold the fort in the Hospital at Okak, but was now on her way home again. Miss Walmsley sailed for England a few days after the arrival of the *Harmony* at St. John's, and, we are thankful to say, reached home safely.

The *Harmony* reached her berth in the London Dock shortly after noon on Sunday, January 17th, after a voyage lasting about eighteen days. Contrary to expectation, she did not leave St. John's, Newfoundland, until December 29th. The passage across the Atlantic was, the Captain tells us, the roughest he has experienced since first he took charge of the vessel, and from her battered condition it is evident that she has been severely buffeted by the waves.

On Wednesday, January 13th, the first news reached us of her approach to our shores, telegrams received on that day informing us, firstly that she had passed the Scilly Isles on Tuesday, the 12th, and then that she passed Prawle Point on Wednesday morning. The next message was received on Thursday, at noon, stating that she was off Dungeness; and after that came a blank and two days of anxious waiting for news. At last, on Saturday, the 16th, we heard that she passed the Downs on Thursday at 5 p.m. On Friday night and all Saturday morning a terrific gale was blowing, and one wondered how the little ship was faring. Saturday forenoon, whilst seeking to obtain an anchorage at Gravesend, she came into collision with a steamer much larger than herself, but fortunately sustained only slight injury.

The Thanksgiving Meeting for the safe return of the *Harmony* from Labrador was held on Monday evening, February 15th, in the Moravian church, Fetter Lane, London.

After an opening hymn, and prayer by Bishop Hassé, the chairman, the Rev. J. M. Mallalieu, alluded briefly to the Society for the Furtherance of the Gospel (the "S.F.G."), who are the owners of the present *Harmony* as they have been of all the other vessels, 11 in number, which, since the year 1770, have been employed in conveying passengers and supplies to and from Labrador. Then followed Captain Jackson, who had a thrilling story to tell of the ship's experiences on the voyages out and home and along the Labrador Coast. The next speaker was the Mission Secretary, who recalled the experiences of three of the Society's vessels in war-time, between the years 1778 and 1803.

The last and chief speaker of the evening was Dr. S. K. Hutton. In his usual interesting and impressive manner the speaker gave reminiscences of the past, and read a translation of a touching and affectionate letter from one of the drivers of the Okak hospital sledge in the days of Dr. and Mrs. Hutton.

Since we last went to press, four veterans of the Labrador Mission have passed away, viz: Br. and Sr. P. P. Dam, and the Brn. R. Schulze and Th. Bourquin, the latter for more than a quarter of a century the Superintendent of that Mission.

Concerning the late Br. Bourquin, Bishop La Trobe writes as follows:—

"Twenty-six of Bourquin's fifty-three years of service to his Church were spent in Labrador, and during twenty-one of these he was the Superintendent of that Mission. As such he was well known and highly esteemed by our members and friends in England and America. Leaving it to some other English pen to give his life's story, may the writer of these notes be permitted two reminiscences? They shall be culled from personal touch with Bourquin in Labrador.

"It is Sunday, August 19th, 1888. Our Mission ship, the *Harmony*, is sailing northward along the Labrador Coast, and passing through its innumerable islands into Nain Bay. Among her passengers are Br. and Sr. Albert Martin, a young couple going out to commence their service in that Mission. Headland after headland is passed, and presently the church and mission houses as well as the village of Nain, are plainly visible. Now we can see a crowd of Eskimoes around the flag staff, where the flag flies at the masthead, in welcome to the ship whose yearly arrival means so much for all the dwellers on this lonely shore. They fire their salutes, and then they gather with their missionaries on the pier and sing 'Now let us praise the Lord.' The station-boat is launched, the new 'Eleanor,' so named after Sr. Pemsel, and now several missionaries are rowing out to the *Harmony*, which has cast anchor at a little distance from the shore. Here they come up the companion ladder, Br. and Sr. Bourquin, with the missionaries Jannasch, Drexler, and Eckhardt. Stepping on deck Br. Bourquin extends a warm welcome to the Visitor. Then he turns to his own eventual successor, and

says :—‘ Br. Martin, to the month and to the day you have arrived here exactly twenty-five years after myself.’

“ The next year the *Harmony* brought the Bourquins to Europe, and the Martins stepped into their place in Labrador. Another twenty-five years have passed and Bishop Martin is still the Superintendent of our Labrador Mission, fulfilling this difficult office in the same spirit of faithful and diligent service as his worthy predecessor. Both have enjoyed the confidence of their fellow-workers in remarkable degree.

“ The second reminiscence takes us to Okak, to which station Superintendent Bourquin accompanied the Visitator at his request. He acceded all the more willingly because just in these years he was preparing his Grammar of the Eskimo language. And old Abia of Okak was not only one of our best native helpers, but also the one Eskimo able to give intelligent answers to the many questions occurring to the conscientious compiler of such a Grammar. And so it came to pass that one morning at the close of that August, 1888, I found my friend in his temporary quarters up in the library under the roof of the Okak mission house. And Abia was seated with him at the table, doing his best to solve the difficulties remaining ere the work could be published. The manuscript was completed the next year, when, as we have seen, Br. Bourquin came to Europe to put it through the press.

“ Up to 1891 each new missionary to Labrador had laboriously to copy Erdmann’s manuscript grammar for his own use. What wonder that those in the field wrote enthusiastically about the boon of the new printed book put into their hands! Among their thanks to the Society for the Furtherance of the Gospel (‘ S.F.G.’) occur such sentences as these :—‘ He who is already conversant with the Eskimo tongue has in this Grammar a true counsellor and a reliable source of information in doubtful cases—indeed, a work which will enable him to perfect his knowledge of the language. And he who is commencing his study of this difficult tongue, possesses in this Grammar a surer guide than any who have preceded him on this uphill path. While we unanimously echo the words of the preface that “ above all, humble thanks be returned to God for the publication of this work,” we cordially add our thanks to the author for the twenty years of untiring energy and patience which have brought this great work to completion.’

“ So far the missionaries We, who have not to tackle the Eskimo, will agree with a friend of the author’s, who humorously compares the difficult language to a polar bear :—‘ What a monster this in the cage of your Grammar, gnashing its teeth at one through the iron bars of the rules which reduce it to order! I know not whether to be more moved with pity for the man who must enter this cage and wrestle with the beast within, or with thankfulness that with a good conscience I may stay

outside.' The professor continues:—'The book fills one with respect for the Mission in whose service it has been written. Among the victories of a faith to which nothing is impossible, must certainly be counted the fact that simple and unlearned artisans have mastered the mighty task of learning the Eskimo language, a task of whose magnitude this Grammar is an instructive object lesson.'"

The following are the amounts raised during the past year in the Northern Province of the Moravian Church in America on behalf of our Foreign Missions, the Leper Homes at Jerusalem and Bethesda, Surinam, and the Bohemian-Moravian Missions:—

	£	s.	d.
Mission Deficiency	810	12	6
General Fund	2934	8	4
Support of four missionaries	594	15	10
Support of thirty evangelists, in part	343	10	11½
Alaska Mission	915	15	3
Bohemian-Moravian Mission	667	5	10
Leper Home, Jerusalem	255	0	0
Leper Home, Bethesda, Surinam	46	13	4
Nicaraguan Mission	12	14	2
Californian Mission	297	11	8
West Himalaya Mission	35	12	6
Kingston, Jamaica	40	0	0
Carmel, Jamaica	17	19	11½
St. Kitt's Mission	7	12	10
Antigua „	2	1	8
Demerara „	3	6	8
Surinam „	2	1	8
Trinidad „	0	14	7
Unyamwezi „	16	17	6
East Central Africa	12	14	2
New Mission House in Herrnhut	297	10	0½
Donation to be funded	20	16	8
Missionary literature distributed by S.P.G.	150	16	11½
	7486	13	1
Deduct total "grants" of the American-Moravian S.P.G.	2307	0	3
	5179	12	10
Deduct non-Moravian gifts	238	11	4
Total Contributions of the Province, 1914	4941	1	6
Ditto Ditto 1913	5309	13	9
Decrease during 1914	368	12	3

The amounts raised in the British Province of our Church are given in the lists attached to this number of our Magazine.

MISCELLANEOUS INTELLIGENCE.

APPOINTMENTS, REMOVALS, &c.

1. Sailed: In May, Br. and Sr. F. Schwalbe, from the United States, for Alaska; June 19th, Sr. F. Wehle, and July 10th, Br. and Sr. S. Beck, from Amsterdam, for Surinam; June 23rd, Dr. and Mrs. W. R. Barlow, from London, and August 8th, Br. and Sr. A. Martin, Br. and Sr. W. Perrett, Br. and Sr. H. Asboe, from Liverpool, for Labrador; September 5th, Br. and Sr. G. Freytag, Br. and Sr. H. Scholze, and October 9th, Br. and Sr. P. Legêne, from Amsterdam, for Surinam.

2. Arrived abroad: June 22nd, Br. and Sr. F. Schwalbe, in Bethel, Alaska; July 7th, Br. and Sr. P. Zschaschler, and Sr. F. Wehle, in Paramaribo, Surinam—also (date not mentioned) Brn. and Srs. G. Freytag and H. Scholze.

3. Returned to Europe and America: Br. and Sr. G. Stolz and Sr. P. Terp, from Unyamwezi; Br. E. J. Heath, from Antigua; Br. and Sr. J. Hinz, from Bethel, Alaska; Br. and Sr. A. Stolz, Br. and Sr. J. Zickmantel, from Nyasa.

4. Married: June 18th, in Amsterdam, Br. P. Legêne to Sr. A. van Zanten.

5. Ordained Presbyter: July 12th, in St. Jan, West Indies, Br. H. Lloyd.

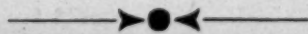
6. Changes within the Mission Provinces: *Nicaragua*, Br. and Sr. G. R. Heath, to Sangsangtá; Br. and Sr. Garth to Dakura, Br. and Sr. Neath, to Pearl Lagoon; *Surinam*, Br. and Sr. G. Freytag, to Albina; Br. F. Kuhnt, to Nickérie; Br. and Sr. H. Scholze, to Salem; Br. E. J. Labadie, to Paramaribo; Br. and Sr. H. Rüffer, to Saron; Br. and Sr. P. Zschaschler, to Vanica.

7. Left the Mission Service: Br. Th. Reinke, of Nicaragua (on account of his wife's health).

OBITUARY.

July 25th, at Forst, Germany, Br. K. Noack, aged 32, of Unyamwezi.

September 17th, in Niesky, Br. C. Th. Dahl, aged 84, formerly of Surinam.



Friends desiring to send parcels to Labrador this year are asked kindly to transmit them to the Moravian Church and Mission Agency, 32, Fetter Lane, by the 15th of May at the latest. Complete Cases can be received up to the 31st of May.

SUBSCRIPTIONS AND DONATIONS

RECEIVED TOWARDS THE SUPPORT OF THE

MISSIONS OF THE UNITED BRETHREN

(Or "MORAVIANS")

FROM

MEMBERS AND FRIENDS IN GREAT BRITAIN AND IRELAND

(for the Year 1914).

LONDON ASSOCIATION IN AID OF MORAVIAN MISSIONS.

	GENERAL FUND.	SPECIAL OBJECTS.
	£ s. d.	£ s. d.
Ordinary Contributions, <i>less expenses</i>	6973 2 4	
Legacies for General Fund... ..	1397 15 0	
Special Funds:—		
Deficiency Fund		52 19 6
Tibet, "Own Missionary"		170 0 0
Leper Home, Jerusalem		347 15 2
Tibet Mission, £67 8s. 6d.; Chôt, £15 0s. 0d.		82 8 6
Leh Mission		13 0 0
Leh Zenana Mission, "Own Missionary"		50 0 0
Kyelang		23 3 6
Kyelang, "Own Missionary"		65 0 0
Alaska		5 0 0
Labrador Mission		26 4 0
Labrador Hospital		171 19 6
Labrador, Nain		6 1 0
Nicaragua Mission		13 0 0
Nicaragua, "Own Missionary"		81 0 0
Surinam (Native Evangelist)		41 0 0
North Queensland		4 3 0
East Central Africa		5 10 0
East Central Africa, Tabora		169 1 0
Uganda Mission, "Own Missionary"		56 7 6
Rungwe		1 1 0
Demerara		0 10 0
S.S. "Harmony"		101 7 6
Kingston, New Church, Jamaica		21 7 6
West India Country Schools:—		
Jamaica	£29 18 10	
Ditto for Fergusson School Prize Fund	3 19 6	
Barbados	18 16 0	
St. Kitts (for Leach School)	16 15 3	
		69 9 7
	£8,370 17 4	£1,582 8 3
	Net Total £9,953 5 7	

LEGACIES.

	£ s. d.
Mullan, The late Mr. T. E., per his Executors, Ellis Newsome, Esq., Charles Girton Stone, Esq., and Ernest Smith, Esq., final payment	1249 2 3
Oldacres, The late Mrs. A. E., Bedford, legacy of 40 New Shares in the Alliance Assurance Co., Ltd., by her Executors, not yet realized.	22 8 3
Interest received from same	
Total	£1,271 10 6

Boarding Schools' Juvenile Missionary Association.

By Rev. W. T. TITTERINGTON, *Secretary*, and Rev. C. J. KLESEL, *Treasurer*.

Ladies' Schools:—	Fairfield (including £3 17s. Proceeds of Garden Party)	£	s.	d.	£	s.	d.
	Fulneck (including £7 for a "Cot" in the Labrador Hospital; Special Efforts, £2 16s. 6d.; and 16s. for "Moravian Missions" Magazine)	8	0	0			
	Ockbrook (Proceeds of Toffee Sale)... ..	14	6	0			
	Tytherton (including £5, Proceeds of Concert), for the Okak Hospital, Labrador	11	0	0			
		7	13	3			
					40	19	3
Boys' Schools:—	Fulneck (including £6 18s. 6d., Proceeds of Concert)	9	12	5			
	Ockbrook	0	16	10			
					10	9	3
Old Pupils:—	Bedford Ladies	3	16	6			
	Fairfield Ladies	0	6	0			
	Ockbrook Ladies	1	2	6			
	Tytherton Ladies	2	15	1			
					8	0	1
					59	8	7
Less Printing Expenses and Postage		1	10	0			
Paid to "Moravian Missions" Magazine account		0	16	0			
					2	6	0
					Net	£57	2 7
Appropriated thus:—							
School Grants, viz.:—	Gracehill School, Barbados				8	0	0
	Stein's School, Jamaica				8	0	0
	Shawe's School, Jamaica				8	0	0
	Bath Forum School, St. Kitts				4	0	0
	Buxton School, Barbados				4	0	0
	Comenius Secondary School, Demerara				8	0	0
Special Grants, viz.:—	British and Foreign Bible Society				4	0	0
	Hospital "Cot," Labrador				7	0	0
	Okak Hospital, Labrador				5	0	0
	Balance to General Fund				1	2	7
					£57	2	7

Moravian Mite Association.

By Miss H. MAUD ESSEX, London, *Secretary*, and Rev. J. ELLIS,
Baltonsborough, *Treasurer*.

BALLINDERRY.				BROCKWEIR.			
<i>Per Rev. A. Asboe.</i>				<i>Per Rev. J. H. Barlow.</i>			
		£	s. d.			£	s. d.
Asboe, Master Vernon ...	...	0	7 8	Matthews, Mrs. (Bristol) ...	...	2	2 3
Grant, Miss Annie Sarah ...	...	1	17 4	Seamer, Mrs. ...	...	4	1 8
Wilkinson, Miss Lily ...	...	0	8 6	"Odds and Ends" ...	...	0	7 6
<i>£2 13s. 6d.</i>				<i>£6 11s. 5d.</i>			
BATH.				COOTEHILL.			
Hodges, Miss R. E. ...	...	2	2 9	Lang, Miss Emma ...	...	0	11 0
BEDFORD.				CROWBOROUGH.			
<i>Per Miss Essex.</i>				Sinnott, Miss M. J. ...			
Girls' Guild ...	...	0	6 0	= 0 10 3			
BRISTOL.				DEVONPORT.			
<i>Per Mrs. Phillips.</i>							
Neath, Mr. and Mrs. ...	...	0	5 0	Coombs, Mary ...	...	0	7 0
A. W....	...	1	0 0	Coventry, Dolly ...	...	0	4 0
<i>£1 5s. 0d.</i>				Steer, Maud ...			
				<i>£0 15s. 0d.</i>			

DUBLIN.

Per Miss E. Boydeil.

	£	s.	d.
Boydeil, Miss ...	2	12	3
Crawford, Mr. Percy ...	0	7	0
Keatinge, Mr. Gerald ...	2	6	6
Mann, Miss ...	1	3	0
Wilson, Miss ...	0	7	0
Cakes at Sale ...	8	17	1
Tea at Sale ...	2	9	6
£18 2s. 4d.			

FAIRFIELD.

Per Miss M. Cosgrave.

Cosgrave, Miss M., Collected by...	1	13	10
Hassé, Mrs. R. (box) ...	0	2	6
Mumford, Mrs. (box) ...	0	1	8
£1 18s. 0d.			

FOREST ROW, SUSSEX.

Scandrett, Mr. and Mrs. ...	1	7	6
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FULNECK.

Littleton, Miss M. ...	1	17	9
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GRACEFIELD.

Per Miss N. Gilmour.

Adamson, Mrs. ...	0	12	7
Gilmour, Miss Nellie ...	0	7	9
Hudson, Miss Lizzie ...	0	6	8
Speer, Miss Rachel ...	0	7	0
£1 14s. 0d.			

GRACEHILL.

Hamilton, Miss ...	0	7	6
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KILKEEL.

Per Miss A. Kershaw.

Galbraith, Miss ...	0	7	0
Shannon, Mrs. ...	0	4	0
Sunday School Box ...	1	6	8
£1 17s. 8d.			

KILWARLIN.

Per Rev. C. W. Satchwell.

Satchwell, Miss ...	0	10	10
Sunday School ...	0	17	2
£1 8s. 0d.			

KIMBOLTON.

Per Miss MacLeavy.

Foskett, Mr. H. ...	0	19	6
MacLeavy, Miss ...	1	6	0
£2 5s. 6d.			

KINGSWOOD.

Per Mr. R. F. Mellowes.

Davis, Mrs. S. ...	0	17	4
Hathaway, Mr. ...	0	17	0
Jefferies, Mr. ...	0	2	2
Long, Mr. G. ...	0	4	6
Mellowes, Mrs. ...	3	0	0
£5 1s. 0d.			

LEOMINSTER.

Per Miss Reichel.

	£	s.	d.
Johnson, Miss Barbara...	0	2	2
Mellowes, Miss ...	0	16	1
Poulton, Miss Kathleen ...	0	10	4
Thomas, Mrs. ...	0	14	11
Mission Box ...	0	1	6
£2 5s. 0d.			

LONDON (Fetter Lane).

Bayley, Mrs. ...	0	2	0
England, Mrs. ...	0	8	6
Hooper, Miss G. ...	1	2	0
Hudswell, Mrs. ...	0	5	0
Oxley, Mr. W. E. ...	0	10	0
Pemsel, Mr. J. F. ...	1	4	4
Shaw, Miss G. ...	0	4	0

Per Miss Wilkinson.

Bateman, Miss ...	1	3	1
Miller, Miss J. ...	0	2	2
Single Sisters ...	0	18	4
£5 19s. 5d.			

LONDON (Hornsey).

Per Miss Klesel.

Andrews, Mr. ...	0	2	8
Baker, Miss M. ...	0	4	2
Batt, Miss M. ...	0	6	4
Blake, Miss L. ...	0	4	4
Boeth, Miss ...	0	3	2
Boyce, Miss E. ...	0	7	3
Brown, Mrs. W. A. ...	0	4	3
Clemens, Master F. T. ...	0	3	6
Cox, Mrs. ...	0	0	10
Dean, Miss K. ...	0	6	10
Essex, Miss ...	0	18	4
Fensom, Miss ...	0	4	4
Gilchrist, Miss M. ...	0	5	4
Harrison, Mrs. ...	0	5	4
Hester, Miss E. ...	0	8	11
Inwood, Mrs. ...	0	5	11
Jansa, Miss L. ...	1	12	8
Johnstone, Miss O. ...	0	1	3
Klesel, Miss ...	0	14	0
Laidler, Miss E. ...	0	1	11
Mellowes, Miss M. ...	0	7	2
M. O. and R. P. ...	0	3	3
Pennington, Mrs. ...	0	5	5
Praill, Miss M. ...	0	3	5
L. O. P. ...	0	11	4
Robinson, Miss I. ...	0	2	10
Russell, Mr. C. ...	0	2	2
Soldan, The Misses ...	0	2	3
Thornberry, Mr. ...	0	5	0
Wallin, Mrs. F. ...	0	8	1
Wareing, Miss ...	0	2	5
£9 14s. 8d.			

LONDON (Upton Manor).

Mumford, Miss E. ...	0	5	9
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Per Mr. E. A. Wickes.

Moravian Sunday School ...	0	10	6
£0 16s. 3d.			

PRIORS MARSTON.

Cockerill, Mrs. ...	1	7	0
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RICHMOND.

Barlow, Miss M. ...	0	10	0
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RISELEY.			
		£	s. d.
Banks, Miss E.	0	16 7
SWINDON.			
Tomes, Mrs.	1	16 0
TWERTON.			
<i>Per Rev. S. L. Britton.</i>			
Bishop, Mrs. ...	...	0	0 11
Britton, Mrs. ...	...	0	2 2
Courteney, Mr. ...	...	0	5 5
Greenham, Miss ...	...	0	2 8
Hendon, Mrs. ...	...	0	0 10
James, Miss Elsie ...	...	0	3 6
New, Miss Louie ...	...	0	0 11
Noble, Mr. ...	...	0	1 2
White, Miss O. ...	...	0	1 2
£0 18s. 9d.			

TYTHERTON.			
		£	s. d.
Birtill, Mr. E. ...	...	2	10 0
WESTON-SUPER-MARE.			
Lockton, Mrs. ...	...	0	10 0
WOODFORD.			
Plant, Miss Hilda ...	...	0	17 4
Expenses ...	...	78	15 2
		0	16 5
Total		£77	18 9
£ s. d.			
One-third to Foreign Mis-	...	25	19 7
sions ...	...	25	19 7
One-third to Home Missions	...	25	19 7
One-third to Bohemian	...	25	19 7
Missions ...	...	25	19 7
		£77	18 9

GENERAL CONTRIBUTIONS.

Rev. W. C. BATT, Treasurer.

	GENERAL		SPECIAL	
	FUND.		OBJECTS.	
	£	s. d.	£	s. d.
Anon ...	10	0 0		
Anon, Ampthill, Beds. ...	3	3 0		
Anon, London ...	1	0 0		
Armstrong, Miss E. ...	1	5 0		
Ashe, Miss ...	1	0 0		
Ashton, Mr. W. ...	0	5 0		
Atkinson, Mrs. ...	1	1 0		
Beaumont, Rev. Dr. ...	0	10 0		
Bennett, Mrs. ...	0	2 6		
Biddulph, Major and Mrs. H. ...	7	0 0		
Brooke, Miss, per Major Warren Wright ...	0	10 6		
Buchanan, Miss ...	1	0 0		
Carter, Mr. O. (box) ...	1	6 0		
Carter, Robert L., Esq. ...	5	0 0		
Clarke, Miss Maude ...	0	10 0		
Cope, Mrs. T. E. (box) ...	0	19 4		
Cope, Rev. C. E., collected by ...	5	5 0		
Coward, Miss, Dorchester	1	0 0		
Ditto, for <i>Leh</i> ...			0	10 0
Ditto, for <i>Deficiency</i> ...			1	0 0
Coxwell-Rogers, Rev. A., per Major Warren Wright ...	0	10 6		
Crofton, Miss Eliza L. ...	1	0 0		
Cruddas, Miss F. ...	5	0 0		
Earnshaw, The Misses M. and C. ...	6	0 0		
Francken, Miss M. S. ...	0	10 0		
Fulham Y.M.C.A. Lecture by Dr. Hutton ...	0	5 0		
Garland, Mrs. Henry ...	0	3 6		
Goodman, Mrs. ...	1	0 0		
Hanna, G. H., Esq., M.D., for <i>Jamaica</i> ...			1	0 0
Hayward, Mr. ...	0	10 6		
Interest on Legacy of the late Miss Jefferson, Pudsey ...	1	0 0		
Kirkland, Miss N. M., for <i>Deficiency</i> ...			0	2 6

	GENERAL		SPECIAL	
	FUND.		OBJECTS.	
	£	s. d.	£	s. d.
Lucas, Mrs. Alfred ...	0	10 6		
Maclaren, Miss, Moffat	1	1 0		
Maundy Thursday Offering at Libury Hall ...	1	0 0		
Mapoon Girls, per Mrs. Ward ...	2	0 0		
Melvin, Miss Janet, for <i>Himalaya</i> ...			0	1 9
Morrish, Mrs. ...	0	13 6		
Oates, Rev. Alfred ...	1	1 0		
Oldman, Mr. F. ...	3	0 0		
"Oxon" ...	1	0 0		
Ditto, for <i>Kingston New Church</i> ...			0	10 0
Peck, Rev. E. J. & Mrs. ...	2	0 0		
Perrett, Rev. W. W. ...	5	0 0		
Pill, Miss ...	50	0 0		
Prowse, Mrs. ...	0	10 0		
Satchell, Mrs. ...	20	0 0		
Schmitt, Rev. C. ...	0	9 7		
Smith, S., Esq., Bristol	1	1 0		
Stevenson, Mr. W. ...	1	0 0		
Stocks, Miss E. R. ...	0	5 0		
Taylor, Mr. E. H. ...	1	0 0		
Taylor, Trustees of the late John ...	3	2 6		
Usborne, Mrs., Southsea	1	1 0		
Ward, Mrs., Mapoon ...	2	0 0		
Ditto, for <i>Deficiency</i> ...			2	0 0
Waldmann, Rev. S. ...	5	0 0		
Werner, I. P., Esq., Donation ...	5	0 0		
Whelan, Mrs. ...	0	5 0		
Winter, Miss G., Dartmouth ...	0	10 0		
Wright, Major Warren, sale of stamps, for <i>Deficiency</i> ...			3	8 3
Young, Mrs., Tasmania	2	0 0		
£175 19s. 5d.				
<i>For "H. Rogers' School," Jamaica.</i>				
One Year's Interest ...			10	0 0

GENERAL FUND.		SPECIAL OBJECTS.	
£	s. d.	£	s. d.
<i>For Montgomery School, Barbados.</i>			
One Year's Interest ...	6	0	0

PROCEEDS OF SALE OF TIN FOIL.

One-half to Foreign Missions ...	4	8	8
One-quarter to <i>Bohemia</i>	2	4	4
One-quarter to <i>Leper Home</i>			
See under analysis of contributions to "Other Missionary objects" (p. xxxvi.)			

EDGBASTON, BIRMINGHAM.

By Miss Edith Edgecumbe.

Bain, Mrs. ...	0	10	0
Edgecumbe, Miss Edith	0	10	0
Edgecumbe, Miss Maud	0	5	0
£1 5s.			

LYTHAM, LANCASHIRE.

By Miss A. S. Birtill.

Barton, Mrs. ...	0	7	6
Birtill, Miss A. S.	5	0	0
Ditto, for <i>Deficiency</i>	1	0	0
Birtill, Mr. Edgar	2	0	0
Birtill, Mrs. Joseph	3	10	0
Crowe, Mrs. ...	0	5	0
Edwards, Mrs. ...	4	0	0
Grace, Henry, Esq.	1	1	0
Holborow, Mrs. ...	1	1	0
Manley, Rev. F. H.	0	5	0
Toplis, Mrs. ...	0	5	0
Vachell, Miss ...	0	5	0
Watts, Mrs. ...	1	1	0
Wright, Mrs. David	2	0	0
£22 0s. 6d.			

Total £194 1 1 £27 16 10

S. F. G.

(FOR LABRADOR.)

Anderson, A. T., Esq. ...	1	5	0
"Anon," for <i>Hospital</i> ...	3	0	0
Brindeau, Rev. A., Peseux, Switzerland, towards defraying cost of transport of presents	4	9	7
Ditto, for <i>Poor Relief</i>	4	0	0
Cheetham, Miss Kate, for <i>Settlers' Schools</i>	1	10	0
Collection at "Harmony" Farewell Meeting ...	8	13	10
Dartmouth Coaling Co.	1	1	0
Hansen, Rev. P., towards defraying cost of transport of presents ...	0	18	0
Lantern Lecture by Rev. C. Schmitt, per Mr. J. W. Harvey ...	0	5	0
Salem, N. C., for <i>Hospital</i> ...	0	6	4
£25 8s. 9d.			

By W. Garrard, Esq.

Dick & Co., Ltd., Messrs.	1	1	0
W. B. ...	1	1	0
Garrard, W., Esq. ...	1	1	0

GENERAL FUND.		SPECIAL OBJECTS.	
£	s. d.	£	s. d.

Langley-Smith & Co., Messrs. ...	1	1	0
Prices' Company, Ltd., Messrs. ...	1	1	0
Produce Brokers' Co., Limited, Messrs, The	3	3	0
Thornett & Fehr, Messrs.	1	1	0
Williams, F., Esq. ...	0	10	6
Younghusband, Barnes and Co., Messrs. ...	1	1	0
£9 19s. 6d.			

Total £35 8 3

CONGREGATIONS.

AYR.

By the late Rev. J. Connor.

Collections in the Moravian Church ...	1	8	0
Collection, Newton on Ayr Parish Church ...	1	8	5
Collection in Sandgate U.F. Church ...	5	18	9
Collection, Old Church	2	12	2
Missionary box, Newnham House ...	1	7	6
Sunday School (box) ...	2	17	0
Manse box ...	0	15	9
Shields, Mr. R. (box) ...	0	10	0
£16 17s. 7d.			
A Friend.. ...	0	5	0
Cameron, Miss ...	0	2	6
Carlisle, Mrs. ...	0	5	0
Connor, The late Rev. J. and Mrs. ...	1	12	6
Cowan, Miss ...	2	0	0
Davidson, The Misses ...	5	0	0
Flint, Miss, Bridge of Allan ...	1	0	0
Gibson, Mrs., for <i>Tibet</i>			0 10 0
Halley, Miss, per Miss Stirling, for <i>Himalaya</i> ...			0 5 0
Hamilton, Mrs. ...	1	1	0
Houldsworth, Miss ...	1	0	0
McDougall, Mrs. ...	5	0	0
McIntyre, Mrs., for <i>Deficiency</i> ...			0 5 0
Ditto, for <i>Labrador</i>			0 5 0
Miller, Miss J. ...	0	5	0
Miller, Miss Z. ...	0	10	0
Morris, James A., Esq.	0	10	0
Pollock, Mrs., for <i>Labrador</i> ...			1 0 0
Rankine, Miss ...	0	5	0
Small sums under 2s. ...	0	4	4
Templeton, Miss ...	1	0	0
Watson, Peter, Esq. ...	1	0	0
£23 5s. 4d.			

Total £37 17 11 £2 5 0

BAILDON.

By Rev. J. M. Birtill.

Collections in the Moravian Church ...	3	6	2
Hassé, A. B., Esq. ...	2	2	0
Hines, Mrs. ...	2	2	0
Hines, The Misses ...	1	1	0
Schick, Mrs. ...	0	10	0
Sunday School ...	0	10	0
£9 11s. 2d.			

	GENERAL FUND.		SPECIAL OBJECTS.	
	£	s. d.	£	s. d.
<i>By Mission Boxes.</i>				
Bell, Miss ...	0	2	6	
Brook, Miss ...	0	5	0	
Carter, Miss ...	0	4	0	
Greenwood, Mrs. ...	0	13	0	
Hines, The Misses ...	1	1	10	
Hutton, Miss M. ...	0	2	5	
J. M. and E. B. ...	0	15	10	
Sunday School ...	8	6	2	
£11 10s. 9d.				
Total	£21	1	11	

BALLINDERRY.

By Rev. A. Asboe.

Collections in the Moravian Church	1	8	6			
Mite Association (see p. x xii.)						
Nelson, Mrs., <i>for Leh Mission</i>				0	5	0
Sunday-school Collection	0	5	10			
	<hr/>			<hr/>		
Total	£1	14	4	£0	5	0

BALTONSBOROUGH.

By Rev. J. Ellis.

Collections in the Moravian Church ...	...	1	5	4	
Anon ...	...	0	15	0	
Berry, Mr. O. ...	...	0	4	0	
Bottomley, The Misses		0	2	6	
Ellis, Mrs. ...	...	0	5	0	
Ellis, Rev. J. ...	...	0	5	0	
Godfrey, Miss ...	...	0	7	8	
Lecture by the Rev.					
A. J. Heath ...	...	1	6	6	
Mullins, E. A., Esq. ...	...	1	0	0	
Shipp, D., Esq., Yate ...	...	2	10	0	
Stansbury, Mrs., for					
Labrador ...	...				0 5 0
X.Y.Z. ...	...	0	5	0	
£8 10s. 10d.					

By Mission Boxes.

Bush, Miss Julia	...	0	9	4			
Greedy, Miss Agnes	...	2	9	6			
Maidment, Miss Priscilla		0	10	1			
Sunday School	...	0	18	3			
	£4 7s. 2d.						
Total		£12	13	0	£0	5	0

BATH.

Rev. J. E. Hutton, M.A.

Sale of Missionary articles, £12 12s. 0d. (including £9 18s. 4d. for Labrador goods)	2	13	8	9	18	4
Mite Association (see p. xxii.)						
£12 12s. 0d.						

By Miss Pearce.

Benson, Mrs., (Sale of Curios ...)	0	2	0	
Blathwayt, Mrs. ...	1	0	0	
Bowden, Miss ...	0	2	6	
Burningham, Miss ...	0	5	0	

		GENERAL SPECIAL FUND. OBJECTS.					
		£	s.	d.	£	s.	d.
Friend, A., per	Miss						
Smith	... ..	1	0	0			
Harrison, Mrs.	... ..	4	0	0			
Pearce, Miss M., Mission							
box	... ..	0	1	2			
Pinniger, Miss, for							
North Queensland	... ..				0	5	0
Rodway, Mrs....	... ..	0	2	6			
Sunday School	... ..	0	15	0			
Tyte, Mr.	... ..	0	6	0			
£7 19s. 2d.							
Total		£10	7	10	£10	3	4

BATH (TWERTON).

By Rev. S. L. Britton.

Collection in the Moravian Church ...	1	5	0	
Mite Association (see p. xxiv.)				
Total	£1	5	0	

BEDFORD.

By Rev. R. B. Willey, B.A.

Collections in the Moravian Church ...	9	14	5	
Mite Association (see p.xxii.)				
Sunday School, for Coolie School (Surinam) ...			13	2 0
"Roselle Gardens," for Deficiency ...			10	0 0

Mission Boxes:

Allen, Mrs. G. ...	2	10	0	
Allen, Mr. John ...	1	2	8	
Allen, Stephen ...	1	2	3	
Bandey, Mrs. ...	0	7	7	
Briggs, Miss ...	0	1	1	
Careless, Miss F. ...	0	6	9	
Cordwell, Miss ...	0	8	5	
Coy, The Misses E. & A. ...	0	9	2	
Craig, Mrs. ...	0	6	2	
Crowsley, Ernest ...	0	13	4	
Diemer, Miss L. ...	1	8	11	
Eveleigh, Miss ...	0	8	8	
Gribble, Miss D. ...	0	3	1	
Hague, Miss ...	0	3	10	
Hague, Mrs. James ...	0	10	11	
Hewitt, Mrs. ...	9	3	1	
Hewitt, Miss ...	0	12	1	
Horton, Miss ...	0	8	4	
Lane, Miss ...	0	6	6	
Leach, Mrs. ...	0	7	6	
Lee, Mrs. ...	0	4	2	
Mission Study Circle ...	0	4	10	
Purser, Miss B. ...	0	19	2	
Rich, Mrs. ...	0	4	3	
Shawe, Jack ...	0	6	5	
Sturgess, Miss ...	0	10	6	
Sutcliffe, Miss ...	0	1	3	
Willey, Mrs. ...	0	10	0	
Wright, Mrs. ...	0	4	8	
£15 3s. 7d.				

By Mrs. Willey and Miss Seifferth.

Alger, Mrs. ...	1	0	0	
Alger, Mr. R. ...	1	0	0	
Allen, Mr. and Mrs. W. ...	1	0	0	
Arnold, Mrs. S. ...	1	0	0	
Carter, Mrs. J. ...	0	5	0	

	GENERAL SPECIAL		FUND. OBJECTS.	
	£	s.	d.	£ s. d.
Essex, Miss ...	0	5	0	
Fitzpatrick, Miss ...	1	0	0	
Fuller, Mrs. F. ...	0	5	0	
Grigg, Miss ...	0	3	6	
Hollingworth, Mrs. ...	0	10	0	
Horton, Mr. and Mrs. ...	1	0	0	
Hyslop, Mrs. ...	1	0	0	
Jackson, Rev. W. H. ...	1	1	0	
Ditto, Donation ...	1	1	0	
Klesel, Miss ...	0	5	0	
Ditto, Mission box, for Deficiency ...				0 3 1
Lutyens, Miss ...	5	0	0	
Oates, Miss ...	0	4	0	
Oliver, Mrs. ...	0	10	0	
Peacock, Mrs. (2 years)	3	10	0	
Polhill, Mr. Cecil ...	10	0	0	
Rawnsley, Mrs. ...	1	5	0	
Rose, Capt. and Mrs. ...	1	0	0	
Rose, Mr. T. H. ...	0	5	0	
Rundall, Mrs. ...	0	5	0	
Seifferth, Miss ...	0	10	0	
Shawe, Miss E. ...	0	10	0	
Smith, Miss Miriam ...	0	2	6	
Sturges, Miss... ...	0	2	6	
Thompson, Mrs. ...	1	0	0	
Timæus, Miss L. ...	1	0	0	
Timæus, Miss S. F. ...	1	0	0	
Timæus, The Misses L. and S. F., for King- ston New Church ...				5 0 0
Walker, Theodore, Esq. ...	0	10	0	
Willey, Rev. R. B. & Mrs. ...	0	10	0	
Williams, Miss ...	0	2	6	
Wooster, Mrs. ...	0	2	6	
Wright, Mrs. Jas. ...	0	10	0	
£43 17s. 7d.				

By Miss Eveleigh.

Eveleigh, Miss ...	0	5	0
Irwin, Miss ...	0	2	0
Lees, Mrs. ...	0	2	6
Smith, Mrs. A. ...	0	2	0
Stamp, The late Miss ...	0	7	0
Small sums under 2s....	0	6	6
Vachell, Mr. ...	1	1	0
£2 6s. 0d.			

By Miss Sutcliffe.

Atkey, F., Esq. ...	1	1	0
Brown, Chas., Esq. ...	1	0	0
Peckover, Lord ...	2	0	0
Rogers, Rev. O. M., M.A. ...	2	0	0
Sutcliffe, Miss ...	0	5	0
£6 6s. 0d.			

By Miss L. Timæus.

For Medical Mission, Leh.

Alger, Mrs. ...	0	2	6
Lorraine, Miss ...	0	2	6
Roselle Garden ...	0	2	0
Shawe, Mrs., Mission box ...	0	7	8
Stamp, The late Miss...	0	2	6
Small sums under 2s. ...	0	3	0
Thankoffering ...	0	10	0
Timæus, Miss L. ...	0	2	6
Ditto, Mission Purse ...	0	2	4
Timæus, Miss M. ...	0	2	6
Timæus, Miss S. F. ...	0	2	6
£2 0s. 0d.			
Total	£72	4	6 £30 5 1

GENERAL SPECIAL
FUND. OBJECTS.
£ s. d. £ s. d.

BEDFORD.

Queen's Park.

By Rev. C. H. Shawe.

Sunday School, for Coolie School (Suri- nam) ...	£2	10	0
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BELFAST.

University Road.

By Rev. J. H. Blandford, M.A., M.Sc.

Collection in the Mora- vian Church ...	9	3	9
Alexander, Miss ...	0	5	0
Hall, Mr. ...	0	5	0
McKittrick, Mrs. ...	1	0	0
Proceeds of Lantern Lec- ture ...	0	17	6
Richardson, Mrs. ...	0	2	6
Simpson, J., Esq., M.D. ...	0	5	0
Sunday School ...	1	7	2
£13 5s. 11d.			

Mission Boxes :-

Bell, E. and V. ...	0	10	10
Conquest, Miss ...	0	5	0
Crooks, The Misses ...	0	2	10
Donaldson, Mr. F. ...	0	6	0
Douds, Mr. W. ...	0	5	5
O'Neill, Samuel A.	0	6	9
Stanfield, The Misses ...	0	14	3
£2 11s. 1d.			

Total £15 17 0

BRISTOL.

By Rev. J. E. Zippel.

Collections in the Mora- vian Church ...	7	0	0
Mite Association (see p.xxii.)			

Total £7 0 0

BRISTOL JOINT MISSIONARY

ASSOCIATION.

(Mrs. A. J. Heath and Mr. C. W.
Mahlé, Hon. Secs.)

By Mr. C. W. Mahlé.

Birtill, Mr. and Mrs. F. ...	1	0	0
Davis, Mr. W. ...	0	5	0
Hughes, Mr. O. ...	0	2	0
Mahlé, Mr. C. W. ...	0	4	0
Robbins, Mr. H. ...	0	10	0
"Two Friends" ...	0	5	0
Zippel, Rev. J. E. ...	1	0	0
£3 6s. 0d.			

Boxes :-

Bleadon, Miss A. ...	0	5	6
Channon, Mrs. ...	0	4	9
"Christian Endeavour" ...	0	7	9
Edmonds, Miss ...	0	5	3
Hanna, Miss ...	0	11	10
Heighway, Mrs. ...	0	7	6
Price, Miss Joyce ...	0	9	9
Ruttley, Mrs. ...	0	4	7

	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Sunday School ...	2	4	3			
Welsford, Miss R. ...	0	2	5			
Young Women's Bible Class ...	1	8	9			
Young Men's Bible Class ...	0	3	6			
	£6 15s. 10d.					

By Rev. J. E. Zippel.

Sale of Goods, £79 12s. 2d., including £11 12s. 2d. for Labrador goods ...	68	0	0	11	12	2
Cook, Miss ...	0	2	6			
Ditto, for Deficiency ...				0	10	0
Eberlé, B., Esq. ...	1	1	0			
Friend, A. ...	0	5	0			
Groves, Mr. ...	0	10	0			
Harding, the late Dr. J. A. ...	2	10	0			
Ditto, for Leh ...				0	4	
Herman, Miss ...	0	4	0			
In Memoriam, Geo. and Mary Parsons ...	2	0	0			
Naish, Mrs. ...	2	0	0			
Small sums under 2s. ...	0	0	3			
Tebbs, Miss ...	2	0	0			
Toogood, Mrs. ...	0	2	0			
	£91 2s. 3d.					

By Mrs. A. J. Heath.

Bennett, Mrs. ...	0	5	0			
Eberlé, Miss ...	0	10	0			
Harris, Mrs. ...	1	1	0			
Heath, Rev. A. J. ...	0	10	0			
Holman, Miss ...	1	0	0			
Lloyd, Mrs. ...	0	10	6			
Mackenzie, Miss ...	0	10	0			
	£4 6s. 6d.					

By Miss Stooke.

Dawkins, Miss ...	0	2	6			
Forse, Mrs. ...	0	10	0			
Heath, Mrs. H. ...	0	5	0			
Stooke, Miss ...	1	0	0			
Vaughan, P. H., Esq. ...	1	0	0			
Zippel, Mrs., Senr. ...	0	10	0			
Zippel, Miss ...	0	2	6			
Ditto, Thankoffering ...	0	2	6			
	£3 12s. 6d.					

By Mrs. West.

Grinfield, Mr. ...	1	0	0			
West, Mrs. ...	2	0	0			
	£3.					

For "Bristol School," St. Kitts.
(Boxes and Subscriptions.)

Birtill, Mr. F. ...	0	5	0			
White, Miss Amy ...	5	0	0			
Boxes:—						
Bunting, Miss ...	0	9	1			
Dunford, Miss E. ...	0	14	8			
"Guardian House" ...	0	5	3			
Heath, Miss N. ...	0	1	2			
Mahlé, Miss R. ...	0	6	11			
Rogers, Miss L. ...	0	3	2			
	£7 5s. 3d.					

Total £99 15 7 £19 12 9

BROCKWEIR.

By Rev. J. H. Barlow.

Collection in the Moravian Church ...	1	14	3			
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	GENERAL FUND.			SPECIAL OBJECTS.		
	£	s.	d.	£	s.	d.
Mite Association (see p.xxii.)						
Bennett, John, Esq. ...	0	10	0			
Ellis, Mrs. ...	0	5	0			
Ellis, Rev. John ...	0	5	0			
Naish, Miss, for Deficiency ...				1	0	0
Warne, Miss, for Labrador ...				1	0	0

Mission Boxes—

Bowen, Mrs. Frank ...	0	7	2			
Bowen, Mrs. ...	0	1	7			
Monthly Missionary Prayer Meeting ...	1	0	0			
Walker, Miss M. ...	0	7	6			
Warne, Miss H. ...	0	6	5			

Sunday School—

Boys ...	1	1	10			
Girls ...	0	16	11			

Total £6 15 8 £2 0 0

CROOK.

By Rev. G. W. MacLeavy, M.A.

Collections in the Moravian Church ...	1	14	0			
Mrs. MacLeavy's Sunday School Class box ...	0	6	3			
	Total £2 0 3					

DEVONPORT.

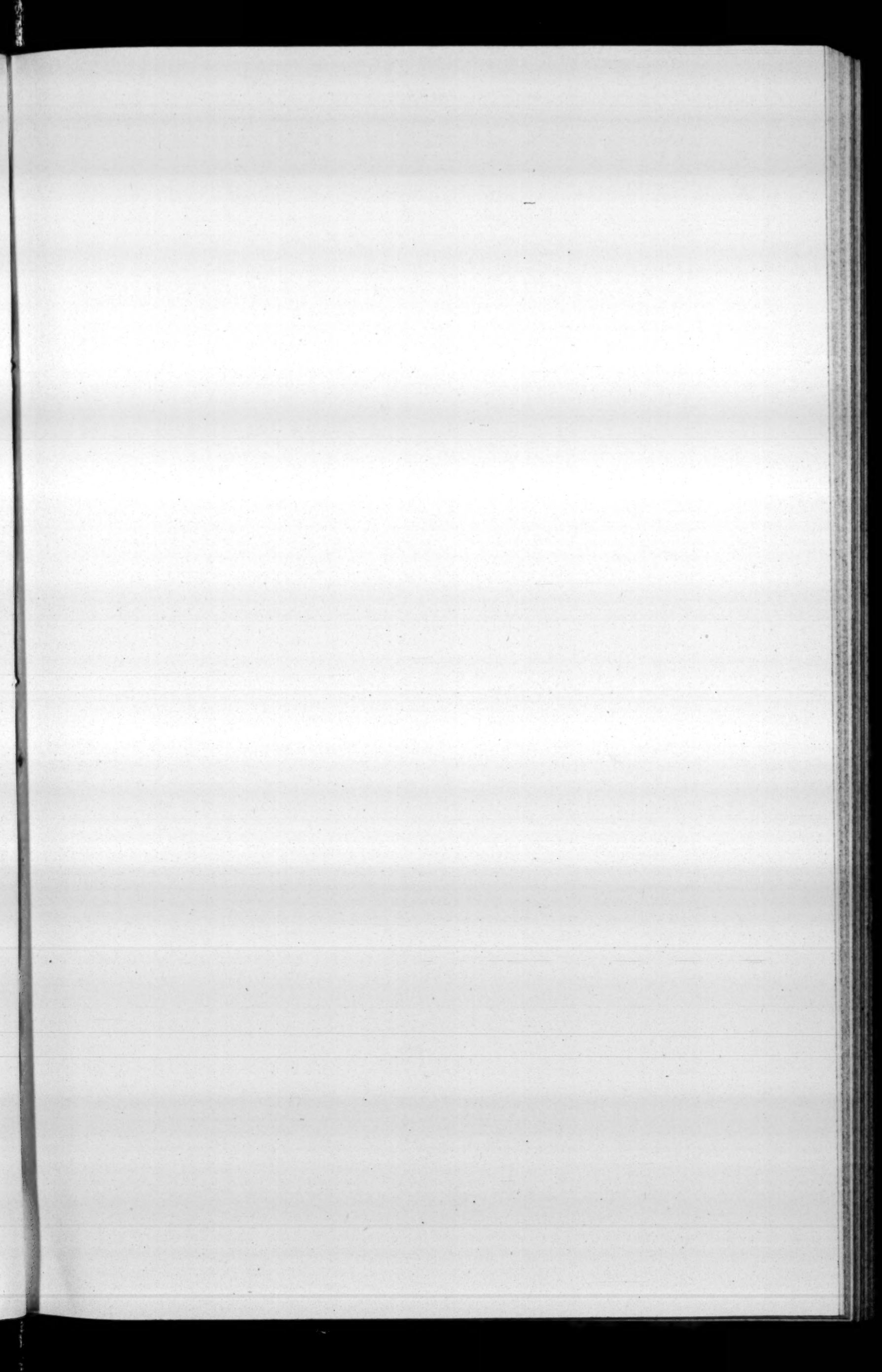
By Rev. A. G. Phillips.

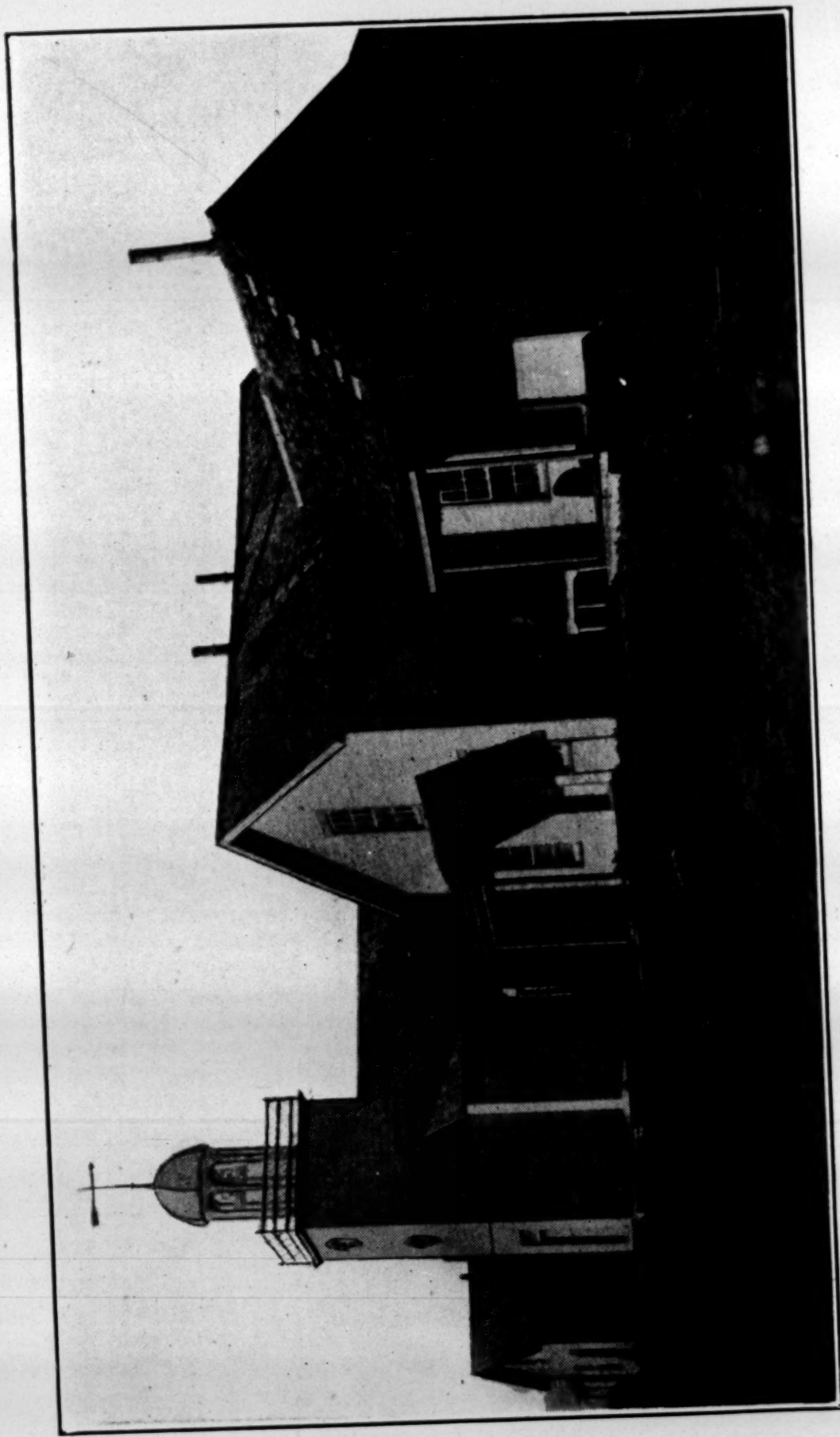
Hingston, C. A., Esq. ...	2	2	0			
Mite Association (see p.xxii.)						
	Total £2 2 0					

DUBLIN.

By Sir John P. Griffith, Treasurer.

Collections in the Moravian Church ...	106	11	6	1	0	0
Ditto, for Deficiency						
A Reader of "Moravian Missions," per Miss Leetch ...	1	0	0			
Abbott, Joseph, Esq. ...	10	0	0			
Boydell, Mrs. ...	2	0	0			
Boydell, James F., Esq. ...	10	0	0			
Boydell, William O., Esq. ...	3	0	0			
Boydell, Miss Edith, for Deficiency ...				1	0	0
Bradshaw, The Misses ...	1	0	0			
Deane, F. W., Esq. ...	0	10	0			
Dividends on two Shares in Commercial Buildings Company ...	5	0	0			
Duncan, George, Esq. ...	2	0	0			
FitzGibbon, Mrs. ...	1	10	0			
Griffith, Sir J. P. ...	1000	0	0			
Griffith, Miss ...	15	0	0			
Griffith, John W., Esq. ...	1	0	0			
Griffith, Mrs. J. W. ...	0	10	0			
Homan, W. S. B., Esq. ...	0	5	0			
Keene, Mrs. ...	4	0	0			
Little, Jas., Esq., M.D. ...	1	0	0			
Mite Association (see p.xxiii.)						
Nicholls, Mrs. ...	0	10	0			
Robinson, Miss, per Miss Boydell ...	0	2	6			





CHURCH AND SOME OF THE MISSION HOUSES AT BETHEL, ALASKA.